# A DISCOVRSE ABOVT THE STATE OF TRVE Happineſſe.

DELIVERED IN CERTAINE Sermons in Oxford, and at *Pauls Croſſe.*

BY ROBERT BOLTON, BACHELOVR in Diuinity, and Miniſter of Gods Word *at Broughton in North-hampton Shire.*

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2. Corinth. 13. 5.

*Proue your ſelues whether yee are in the faith: examine your ſelues: know ye not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?*

*LONDON,*
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# TO THE RIGHT WORSHIPFVLL, HIS VERY GOOD PATRON, SIR AVGVSTINE NICHOLS, Knight, Serieant at the Law; *the glorious comforts of Grace here, and the blessednesse of immortality hereafter.*

SIR, I having been often and much solicited with variety and iteration of strong importunity, to publish and let passe into the eye of this censorious world, these, the very first fruits and essaies of mine imployment and businesse in the Ministerie; did apprehend and imbrace this season with better contentment, and with more cheerefulnesse addresse and compose my selfe thereunto; because I did see opportunity offered thereby, to let appeare abroad my thankfull acknowledgement of your respectful, and more then ordinary favour vnto me; and a publike testimony of your worthy and exemplary integrity, in discharging your hands, and faithfully disposing that portion of the Church's patrimony committed to your trust and conscience.

An affaire (though in theſe deſperately ſinfull times, fearfully and accurſedly abuſed) of high and waighty conſequence, and of great power; as it ſhall bee diſcharged with conſcience, or corruption; either further to ruine our church, and bring it to more miſery and deſolation, or to repaire and aduance it to better ſtate, and more happineſſe. For mine owne particular, it hath ſo pleaſed God to guide your heart in this buſineſſe, and to bleſſe mee with his prouidence, that whereas too many Patrones now adayes, either by detaining ſacrilegiouſly Gods portion, againſt al grounds of equity, both diuine and humane; or by furniſhing Church-liuings ſimoniacally and corruptly, doe certainly pull vpon their owne heads, ſoules and bodies, goods and poſterity, an heauie and horrible * curſe; and ſhall therby make their account to bee without fauour at the laſt day: and whereas many worthie men (after they haue wearied and waſted their bodies and mindes, their ſpirits and patrimonie in ſtudy; and worne out their hopes with long and tedious expectation, purſuit and dependance) come at length with much adoe, to no great matters; and when all is done, it is well if they eſcape all galling and gaſh of conſcience, ſuch is the ſtrange iniquitie of the times! yet I ſay, ſo worthily haue you dealt with mee, and ſo vprightly in the Church's cauſe, that vpon your owne firſt motion you ſent vnto me to accept the place I now enioy from you; and offered me a faire, a free and comfortable paſſage to the exerciſe of my Miniſtery abroad (which next vnto the ſaluation of mine owne ſoule, I hold moſt deare and pretious) when I neither ſought after,

* *Will a mã ſpoyle his gods? yet haue yee ſpoyled me. But ye ſay, wherein haue wee ſpoiled thee? In tithes & offerings. Ye are curſed with a curſe: for ye haue ſpoiled me, euen this whole nation.* Mal. 3. 8. 9.

ter,nor thought vpon preferment. This your rare and ſingular bounty, did at the very firſt affect mee with a ſecret ſenſe of an extraordinary obligation, for all inward affectionatneſſe; and with a deſire of repreſenting it in ſome viſible forme of outward teſtification. But when I did(after)further conſider,firſt, how that Sacriledge and Simony,that damned couple of crying ſins,like two rauenous Harpies, and the two inſatiable daughters of the Horſ-leech, had ſeaz'd euen vpon the Heart of our Church,ready to rend & teare in pieces her very heart-ſtrings, and to ſucke out the inmoſt blood, and laſt life of our deareſt Mother: when I looked aboue me in this famous Vniuerſity, where I haue liued,and ſaw many reuerend and learned men,full of the light of diuine truth and of the water of life; able glorioufly and comfortably to illighten many darke places,& dry ſoules in this land; ready to expire and poure out their ſoules in the boſome of this their famous Nurſe; not brought vp by her to dy at her breaſts;but(if they might haue honeſt and lawfull paſſage) ready and addreſt to enlarge Chriſts kingdome abroad, and to oppoſe with all their power,againſt the bloody torrent of Popery, and rage of Antichriſt: Laſtly,when I weighed with my ſelfe mine owne naturall declination & reſolued vnfitnes,to make a noiſe & ſtir in the world for preferment,I did find,that as theſe cõſiderations did before giue ſmall hope of changing my ſtation; ſo now they were of power yet further to double the impreſſiõ of your worthy & extraordinary goodneſſe vnto me,& freſhly to renew the thankfull deuotions & apprehenſions of mine heart. Out of which hath ſprung

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in me a thirſting earneſtnes and contention of ſpirit, to returne vnto you, for theſe temporall fauours (ſo farre as the nature of that high Miniſteriall function, wherein I ſtand, ſhall guide me; and the power of my poore ability can reach) the Bleſſings of Heauen, and comforts of a better world. To which end, I here preſent vnto you this Treatiſe; which I haue intended to be (ſo farre as my gracious God hath giuen me vnderſtanding in the point) as it were a looking-Glaſſe or Touchſtone, to whomſoeuer it ſhall pleaſe to take thorow notice thereof, for the diſcerning and trying, in ſome good meaſure, whether he already bee of the number of thoſe few which truly liue the life of God, and vnder the Scepter of his Sonne; or lie as yet enthralled in the inuiſible chaines of damnation and death, and vnder the large and powerfull raigne of Satan. For I am perſwaded, that in this glorious noone-tide of the Goſpell, many thouſands deceiue not onely the world, and others, but euen themſelues and their owne ſoules, about their ſpirituall ſtate: thinking, if they finde in themſelues a freedome from groſſe and notorious ſinnes, faireneſſe of conditions, ciuill honeſty, a formall profeſſion of Chriſtianity, outward performances of religious ſeruices, that then their caſe is good enough for heauen; though there bee wanting the ſauing power of inward ſanctification, and the truth of a ſound conuerſion; though they bee ſtrangers to the great myſtery of Godlineſſe, and diſacquainted with a conſcionable and conſtant courſe of Holineſſe in their liues and actions. But wee muſt conceiue, that ouer and beſides theſe degrees of goodneſſe,

with which millions of men content and deceiue themselues; yea, and quite beyond, and vtterly without the compasse of all worldly glory, al visible pomp, the most admired greatnesse and sufficiency vpon earth, for which a great part of the world exchange the euerlasting happinesse of their soules; there is a paradise of Christian comforts, a Royall Peculiar, a victorious Simplicity, a neglected Innocency, a maruellous Light, an inuisible Kingdome, an Heauen vpon Earth; which I call the state of Grace; and labour in the ensuing Discourse to difference from all perfections and sufficiencies attaineable in the state of vnregeneration. I meddle not purposely with the notorious sinner: for (me thinkes) in these daies of light, there should none so wilfully and deepely inwrap himselfe in darknesse; but that in his cold blood, and more sober consideration, will acknowledge and confesse, that the state of notorious sinfulnesse, is the state of wretchednesse and of death. And that there is no hope for the Drunkard, the Swearer, the Lier, the Vsurer, the Vncleane person, the Sabbath-breaker, the Sacrilegious, Simoniacall, and sinners of such infamous ranke; but a fearefull looking-for of iudgement, and, without repentance and forsaking their sinnes, an eternall separation both from all possibilitie of grace, and sound comfort in this life; and from the fruition of the ioyes and blessednesse of heauen hereafter. I therefore endeuour and desire to come neerer and closer to mens consciences; and to tell them, that out of a conceit of their morall honesty, and outward religiousnesse, they may perswade themselues that they are rich and encreased in spirituall store, and haue need of no more for the attainment of heauen;

when in deede and truth, as concerning the power of ſauing grace and ſincere exerciſe of religion, they are wretched, and miſerable, and poore, and blind and naked. In theſe luke-warme times, many there are, who with the fruites of a temporary faith, and ſome light of the generall graces of the Spirit, make a faire ſhew, and win good reputation for their ſpirituall ſtate, both with their own hearts, and with the world abroad; when to the eie of heauenly wiſdome, and in truth, they are but onely Blazing-ſtarres, and earthly minded, not fixed in the ſame firmament with the Sunne of righteouſneſſe, nor of an heauenly ſtampe. And if they riſe not higher in their affections and conuerſation from earth and earthly vanities, when their rootleſſe graces ſhall bee withered and waſted away, their fall will be ſudden and fearefull; and their former vaniſhing flaſhes of vaine hope for future happineſſe, will be turned into horror, and extremeſt miſeries of deſpaire. Moſt behoofefull then is it for euery man, in time, to ſearch and examine himſelfe, whether Chriſt Ieſus be in him or no. And it is one of the worthieſt & nobleſt imployments of the ſoule, to reflect vpon it ſelfe; and with an vndazeled and vndiſſembling eye thorowly to trie and deſcrie clearely it owne ſtate: whether it bee already waſhed with the blood of Chriſt, and enliued with a ſupernaturall vigour and life of grace; or yet lie polluted in it owne blood, and vnder the power of the firſt death. I wonder how any man can be at reſt and quiet, vntill he be aſſured and ſecured in this point, ſith vpon it depends his euerlaſting eſtate in another world! Nay, ſith euen in this world, euery vnregenerate man, let him bee otherwiſe neuer ſo great, or adored aboue others, neuer

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ſo abſolute in all other excellencies and perfections whatſoeuer; yet being out of the ſtate of grace, is a very limbe of Satan, a child of darkneſſe, and one of the familie of Hell. The wrath and vengeance of God, all the fury of the kingdome of darkneſſe, the rage of all the creatures (though he little thinke vpon it) are euery houre ready and addreſt to ſeize vpon him, as a traitor and rebell to the higheſt Maieſty, and to drag him downe into the bottome of Hell. Whereas the ſtate of true Chriſtians, and Gods faithfull ones, is moſt comfortable and glorious euen in this life, in this vale of teares, & in theſe Tabernacles of clay. For their comforts are not fading and earthly, ſpringing out of the ſinfull pleaſures and tranſitory glory of the world; not faſtned vnto honours, greatneſſe and poſſeſſions; to the increaſe of Corne, and Wine, and Oyle: but they are of a right noble and heauenly temper, framed and emplanted in the ſanctified ſoule by the Spirit of all comfort; and therefore euerlaſting and vnconquerable, able to keepe a man in heart and reſolution againſt the malice and cruelties of all aduerſaries; of all creatures. They onely are truly and ſoundly perſwaded by the ſweet and ſecret teſtimony of the Spirit, and by the euidence and experience of their owne holy life; that after the approching, and much longed-for period of a few and euill daies, they ſhal raigne with God Almighty, the holy Angels and glorified Saints, in vnutterable and endleſſe pleaſures for euer and euer: and therefore eaſily and reſolutely (with much indignation and contempt) ouer-looke and throw out of their hearts all worldly thoughtfulnes; all exceſſiue deſires of earth and earthly vanities; all reſtleſſe aſpirations after tranſitory honours, the

noble miſeries of this wretched life. They alone haue faſtned the eye of their minds, illightned from aboue with ſauing faith, vpon the vnualuable pretiouſneſſe, and laſting beauty of their immortall crownes in heauen; and therefore all the glittering and golden repreſentations, with which the flattering world hath formerly deceiued and dazled their eyes, appeare to be nothing but darkenes and deſolations. Their glory (indeed) here vpon earth doth not conſiſt in outward pompe and ſtate; it doth not ſhine to carnall eies, it is vndiſcernable to the ſharpeſt ſight of worldly wiſdome and policy: but inwardly and with ſpirituall fairenes, their diuine graces make them ſo truly honourable and louely, that ſomewhere in Scripture they are called *the glory* of God, and are as deare vnto him as the pretious ball and apple of his owne eye. They are in ſo high eſteeme and account with Angels, that thoſe excellent creatures with much ioy and alacrity become their Guardians, and ſeruiceable vnto them with extraordinary care and tendernes. All the creatures groane, and deſire to be deliuered into their glorious liberty; and in the meane time, with a ſecret and inſenſible reuerence, they adore the ſacred character of diuinity that is ſtampt vpon them. Al the Saints acknowledge them to be more excellent then their neighbors, of the houſe-hold of God and heires of heauen. Nay, the wicked themſelues, many times, are confounded, and ſtand amazed at the height of ſpirit and reſolution that poſſeſſeth their hearts; and at the ſober and vndaunted maieſty that ſhines in their faces. This, and a thouſand times more then this, is the blisfull ſtate of Gods children euen in this life. Howſoeuer they be neglected and trampled vp-

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on by the world and wicked men; yet in the iudgement of God himſelfe, the bleſſed ſpirits, and all men of true worth indeed, they are the onely Angels vpon earth, and the royall citizens of this kingdome of Grace. The proſecution of this point would be comfortable, but ſo I ſhould be more tedious. No more but this therefore at this time: Certaine it is, if a man were crowned with the royall ſtate, and imperiall command of all the kingdomes vpon earth; if his heart were enlarged to the vtmoſt of all created capacity, and filled with all the exquiſite and vnmixed pleaſures, that the reach of mortalitie, and moſt ambitious curioſitie could poſſibly deuiſe; and might (without interruption and diſtaſt) enioy them the length of the worlds duration; they were all nothing to the enioyment of the pretious and peereles comforts of the ſtate of Grace, but euen for an houre. I ſpeake the truth, I vſe no Hyperbole, the Spirit of all comfort, and conſciences of all true Chriſtians bearing me witneſſe. Good Sir, let me humbly entreate you with a proportionable zeale and feruency, to encline and enlarge your affections to the purſuit and practice of ſo excellent and glorious an happines. Which that you may doe, I will continually proſtrate and poure out my ſoule in prayer, before the throne of Grace and mercy: And reſt

Your Worſhips to be commanded euer in the Lord Ieſus,

*Robert Bolton.*

# AN ADVERTISEMENT TO THE READER.

*Christian: This Discourse, which now stands so close together, was deliuered in fiue seuerall Sermons, but all to a most iudicious and intelligent Auditory; therefore there is a continuance of matter, coherence, and stile. I must entreate thee, out of thine ingenuous discretion, to distinguish the places where they were preacht, as thou shalt find the direction of my speech, and some particular applications more naturally and necessarily with individuall reference appropriated thereunto. The reasons why I spent the most of my meditations, and sticke so long in descrying and decyphering the state of formall hypocrisie (for therein I haue trod a something vncouth and vnusuall path) are these:*

*First, I considered that in this full light of the Gospell, a great number of men applaud and content themselues with a superficiall glistring of a formall profession, outward conformitie to the Ministerie of the word, and some false flashes of an vnsound perswasion that they are in the ready and right way to heauen; when as indeed it hath not inwardly illightned their vnderstandings with sauing knowledge, heated their affections with true Zeale, subdued their* 1

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*ſinfull thoughts, and noiſome luſts with the power of grace, nor ſoftned and ſanctified their hearts to yeeld a cheareſull, ſincere, and vniuerſall obedience thereunto. And ſo after a few miſerable daies ſpent in a proſperous ſecuritie, they fall into the iawes of hell, before they miſtruſt any ſuch matter; and the pit of deſtruction ſhuts her mouth vpon them, before they know and acknowledge their broken and bankerupt ſtate in ſpirituall things. I therefore deſire and endeuour to awake them out of their golden dreame of imaginarie future happineſſe; that with open eyes they may ſee their preſent ſpirituall pouertie, and ſo betimes preuent* the anger to come. *I hope in the Lord, and wiſh heartily, that by a diſpaſſionate and thorow peruſall of this Treatiſe, they may take ſome ſcantling of their owne eſtate with God; and entring a ſerious and impartiall ſearch and examination of their conſciences, diſcouer and reueale themſelues vnto themſelues; and ſo, if they belong vnto the euerlaſting couenant of grace, ſtep forward into the ſtate of grace, the paradiſe of true Chriſtianitie, and practice of holineſſe; that their deare and pretious ſoules may bee ſaued in the day of the Lord Ieſus.*

2 *Secondly, I did conceiue, that there is a threefold cord, three maine and capitall cauſes, that violentlie hale downe vpon vs from Heauen many both corporall and ſpirituall plagues; and binde them faſt to the bowels, and principall parts of this Kingdome; and doe dailie more and more ripen the iuſt wrath of God, for the pouring out of his laſt vengeance vpon this ſinfull Nation. They are theſe: Firſt, the ouerflowing torrent and vnbridled rage of many crying ſinnes, feareſull abominations, and deſperate prophanenеſſe. Secondly, a ſenſible declination from their firſt loue, and decay of Zeale, euen in Chriſtians. Thirdlie, a luke-warmeneſſe*

*neſſe and want of thorowneſſe and ſincerity in formall profeſſors.*

*As for the firſt: By our horrible ſinnes and hateſull ingratitude for mercies without meaſure, and miraculous deliuerances, wee grow ſo heauie vpon the Lord, that wee preſſe him, and the bowels of his tendereſt compaſſions,* as a cart is preſſed that is full of ſheaues; *ſo that it is impoſſible, but that ſhortly, (without great humiliation and generall repentance) we ſhould wreſt out of his hands the vials of his laſt wrath, and force him to come againſt vs with the beeſome of vtter deſolation. It is to be feared (ſo grieuous and endleſſe is the impiety and impenitencie of this land)* that his forbearance in the meane time, *is not for any hope he hath of vs (for what good hath a durable and extraordinary plague done vpon vs?) but onely by reaſon of the cruell and implacable inſolencie of our enemies; becauſe he is loth to make vs a prey to the wolues of Rome, and matter of triumph to ſuch a mercileſſe and murtherous generation. Who knowes, but that the* Match *had reached vnto the* Powder, *had not the Lord (out of the bottomleſſe depth of his vnlimited mercies) laid hold vpon his owne argument?* Deut. 32. 26. 27. I haue ſaid, I would ſcatter them abroad, I would make their remembrance to ceaſe from amongſt men; ſaue that I feared the fury of the enemy, leſt their aduerſaries ſhould wax proud. *Leſt his and our aduerſaries, (thoſe breathing diuels the Gun-powder Papiſts) ſhould too proudly and barbarouſly haue inſulted in the ruines of his people, and the baniſhment of his glorious Goſpell. The Lord giue vs vnderſtanding hearts to conſider theſe things in time, leſt hee come vpon vs with his wrath, neuer more to bee appeaſed, and teare vs in pieces, when there is none to helpe.* May

any man driue away an hungry Lion in the wood? Or quench the fire in ſtubble, when it hath once begun to burne? may one turne againe the arrow that is ſhot of a ſtrong archer? *If the Lord once whet his glittering ſword, and his hand take hold on iudgement, with purpoſe to root out a ſinfull and rebellious nation; there is no power or policy, no multitude of men, or magnificenſe of State, no armour of the mighty, or arme of fleſh, ſhall euer be able to giue any ſuccour, reliefe, or deliuerance.*

*Concerning the ſecond: Certaine it is, that our bleſſings of peace, and ſtrength of Sate, breed (by accident) much abatement of forwardneſſe, and zeale in godlineſſe, ſecret indeuotion, and coldneſſe euen in many true profeſſors, careleſneſſe in obſeruing their waies; wearineſſe and vncheerfulneſſe in doing good, and performing holy duties, vnpreparedneſſe in comming to diuine ſeruices, religious exerciſes, and the Lords Table; ſleightneſſe and vnprofitableneſſe in prayer, meditation, Chriſtian conference and daily examination of their conſciences; neglect of opportunity in winning their brethren vnto the feare of God, and of working vpon, and preuailing with their kindred, acquaintance, familiars and families. Thus wickedly and vnthankfully turne we the mercies of God into occaſions of ſinne, and ſuffer our temporall happineſſe to waſt and conſume our ſpirituall bleſsings. And the more we are ſecured in our outward ſtate, the more heartleſſe we are in the ſeruice of God, and the affaires of the life to come. But let vs looke vnto it: for as the louder and crying ſinnes of this land are the great and ſtrong cart-ropes; ſo vndoubtedly, theſe (as leſſer cords) haue their part and ſome power in drawing vpon vs heauie iudgements, and in preparing*

*further*

*further vengeance, except we amend, and returne to our* first loue. *Would to God, that we would keepe freſh in our mindes but this one conſideration: That the ſame God, which (againſt the expectation both of heauen and earth, of Rome and hell, of diuels and Papiſts) turned our feares and amazements at the death of that glorious Saint, the late Queene, into ſafety, and a ſure foundation, by the moſt happie ſucceſſion of our gracious Soueraigne, and his Royall ſeede; can (out of his iuſt iudgement for our vnthankfulneſſe and ſecuritie, in the very turning of an hand and cloſing of an eye) daſh all our hopes; and ſhut vp the whole Body of this flouriſhing Kingdome in the pit of irrecouerable deſtruction. It had beene done, had* Faux *fired the Powder: and who knowes what thoſe buſie and bloodie heads are euen now hammering in the ſame kind? Beſides theſe two now mentioned, there is another capitall cauſe of Gods heauie diſpleaſure; which though it make no great noiſe, nor bee much taken notice of vpon earth, yet it is much loathed of God Almighty, and cries loud in heauen for vengeance vpon vs: It is a luke-warmeneſſe, and vnzealouſneſſe; a cold and careleſſe mediocrity in ſpirituall matters, and (as it were) a neutrality betwixt notorious ſinfulneſſe and ſauing ſincerity. When men (perhaps) with diligence, willingneſſe and forwardnes ſubmit themſelues to the hearing of the word; but ſubordinate the power and practice thereof to their eaſe, honours, and worldly contentments: When they will needs hold an outward correſpondence with the world, and yet inwardly maintaine and nouriſh hope of ſaluation in themſelues: When they ſtraine their wits, and ſtriue to partake both of the comfortable fauour of God, and corrupt faſhions of the times; both of the pleaſures of their*

*ſweet ſinne, and the ſweetneſſe of the true peace of conſcience, which are as incurrent as two parallel lines; and as incompatible as light and darkneſſe. Theſe men though (in the worlds opinion) they be of ciuill honeſt carriage, of moderate ſpirits, and of a ſtayed temper in religion; and (in their owne conceits)* rich and enriched, and want nothing; *yet indeed they are meere ſtaruelings, and ſtarke beggers in reſpect of the true riches, and laſting treaſures of ſauing grace; and in the very caſe of thoſe (except in the meane time they buy of him* gold, garments, and oyle) *which ſhall neuer ſee Chriſt Ieſus in his Kingdome to their comfort: for* Amen, the faithfull and true witneſſe *hath vowed it, that he will ſpue ſuch out of his mouth; and wiſheth much rather that they were key-cold, then ſuch formall Chriſtians: His ſpeech imports thus much: I had rather you were Pagans and Infidels, then profeſſors without zeale. Now my chiefe and ſpeciall aime is (with all humble ſubmiſſion to better iudgements, and the cenſure of the Prophets) to lay open the ſtate of theſe men; becauſe (beſides their fearfull deceiuing of their owne ſoules, and particular certaine damnation, if they ſo continue) they mightily incenſe the Lords wrath againſt this land, with an inſenſible and vnacknowledged prouocation; and mainly hazard the continuance of his glorious Goſpell amongſt vs. It is commonly conceiued indeed, both of themſelues, and of the world; that if they be morally honeſt, and outwardly conformable to the miniſtery of the word; ſo that they bee hurtleſſe, and innocent in reſpect of humane iuſtice; that they are alſo (I know not how) harmleſſe and guiltleſſe before the Tribu-*

Luke 16.15 *nall of God. But the Euangeliſt tels vs,* That that which is highly eſteemed among men, is abomination in the ſight of God: *And God himſelfe by* Iſaiah, That

his

his thoughts are not our thoughts, neither are his waies our waies. *For certainely the ſtate of luke-warmeneſſe, and formalitie in religion, howſoeuer it may be full of worldly applauſe and happineſſe, and beare away the bell vpon earth; yet it is as burthenſome and hatefull vnto God, as luke-warme water, or the moſt loathſome potion to the niceſt ſtomacke: and doth with a more naturall importunitie, then other ſinnes, knocke at the gates of diuine iuſtice, for the remouall of our candleſticke, and the glorie of his Goſpell from amongſt vs. All kinds of ſinnes according to their nature, meaſure and ripeneſſe haue proportionally a part and hand in drawing downe all manner of plagues vpon the ſoules of men: but this hath a peculiar and predominant power, in haſtening that particular and greateſt of all iudgements,* the famine of the Word. *For God cannot endure without ſpeciall indignation, that his Word, which is his power vnto ſaluation, ſhould receiue ſuch limitation and preſcription from mens wiſdome, that it ſhould worke no further vpon them, nor beget more change and holineſſe, then may conſiſt with the enioyment of their worldly contentments, reputation, and the pleaſures of their beloued ſin. He cannot abide, that men (diſcontented with the ſtraitnes of the gate of grace, and impatient of a ſtrict courſe of godlineſſe) ſhould labour to find out, and follow another way to heauen, then that which is ſanctified by his word, and which hath and muſt be troden by all thoſe that will euer ſee the Lord. Knowledge and profeſſion of Gods truth, without ſanctification and zeale, are but meanes in the meane time to put out the glory of Iſrael; and will hereafter but encreaſe the number of ſtripes, and adde waight vnto endleſſe torment. In the name of God therefore let all luke-warme and formall Chriſtians be contented to take notice of their ſtate;* Iſa. 55. 8.

*and before the Sunne goe downe ouer the Prophets, ſuffer their hearts to be thorowly heated with true Zeale; and beſides their outward reformation, and generall lightnings of the Spirit, to entertaine that ſpeciall ſauing and ſanctifying grace, which onely can ſaue their ſoules, and prepare them for the glory that is to be reuealed: Leſt now at length (for he hath borne with vs miraculouſly) our iuſt God cauſe our* Sunne to goe downe at noone, *and* darkeneſſe *to ſurprize* vs in the cleare day: *Leſt he root vs out of this good land, as a fruitleſſe nation; turne vs out of our houſes of peace, as the vnworthieſt, and vnthankefulleſt people vnder heauen*; and let out his vineyard to other husbandmen, which will deliuer him the fruites in their ſeaſons. *And the more ſecure and feareleſſe we be (as we were neuer more), the more ſudden & ineuitable is like to be our ſurprizall and deſtruction. For as Gods mercies are then moſt magnified, when they relieue the extremeſt miſerie, and ſhine into the depth of diſcomfort and darkenes; when all other helpe is vtterly deſpaired of: ſo his iudgements are moſt glorious, when they ſtrike at the height and top of pride and impenitencie; while they thinke themſelues moſt ſure, and with greateſt confidence repoſe vpon the arme of fleſh, and policie of man.*

*The third reaſon and motiue, why I inſiſt ſo long in the point of formall hypocriſie, was taken from the condition of mine Auditors; who being of deepeſt vnderſtanding, are naturally apteſt, and ſtrongliest tempted, to miſtake and vndervalue the myſterie of godlineſſe, and to deceiue their own ſoules in the high point of ſaluation. For men of greateſt nobleneſſe and pregnancie of ſpirit, of moſt rich and vniuerſall endowments of minde, without the power of grace, and a ſanctified humilitie (the faireſt branch ſpringing thence,*

*thence, and the true crowne of Christianitie) are readiest to make an Idoll of their great sufficiencie, with a disdainefull preiudice to passe by the simplicitie of the Saints; and out of a flattering conceit of their owne hearts, to thinke their spirituall state as good as the best, and most blessed from God, when as yet they haue no part in the* first resurrection. *For when they find themselues farre aboue others in all other excellencies, and whatsoeuer remarkeable worth the world takes speciall notice of; they conceiue also, that in a proportionable congruitie (as indeed it should be), they are inferiour to none in those sacred apprehensions of heauen, and taste of eternall life. Vpon this consideration, I was bold, out of a Christian iealousie, to treate on this argument, being perswaded of their great wisdome and gracious humility to listen to any heauenly message, which might either discouer or preuent spirituall danger.*

*Thine in Christ Iesus,*

Robert Bolton.

# A DISCOVRSE ABOVT THE STATE OF TRVE HAPPINESSE.

PSALM. I.

1. *Bleſſed is the man, that doth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornfull.*
2. *But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.*

THere is no greater encouragement, or ſtronger motiue, to ſtirre a man to an eager and earneſt purſuite of the meanes, then to propoſe vnto him an end, wherein at length his heart may repoſe; as in a concurrence of all comforts and contentments. To which, there is no poſſibility of attainment, but by pureneſſe of heart, holineſſe of life, conſtancie in courſe of ſanctification, which onely leade vnto the face, and preſence of God; where, and with whom alone is the higheſt perfection of bliſſe, a riuer of infinite pleaſures, the well of life, and endleſſe reſt of all created deſires. For the capacitie of mans ſoule cannot poſſibly bee filled with the ſufficiencie of any creature; no not with a world of creatures: for they are all nothing to the worth of a mans ſoule; Chriſt himſelfe hauing preferred it in valuation, *What ſhall it profit a man, though he*



*ſhould*

Mat.16.26 *should win the whole world, if hee loose his owne soule?* And therefore can neuer be free from motion and vexation: vntill it reach vnto (either in certaine hope, or actuall fruition) an obiect, infinite, as well in excellency of nature, as duration of time. Blessed then was the wisedome of the disposer of these heauenly songs of *Dauid*; whether it was himselfe, or *Ezra*, or whomsoeuer, in that hee prefixed this excellent Psalme, as a preface to all the rest; wherein is proposed, and compriſed a matchlesse happinesse, whereby the godly man,

Psal.92.12. may euen in this life flourish *like a Palme tree*, and grow *like a Cedar in Lebanon*; refreshed continually with riuers of ioyes, and comforts, shed into his heart by the spirit of God:

Psal.125.1. and may stand like mount Zion, vn-astonished and vnremoued, at that great and fearefull day; when the wicked shall call for the mountaines to couer them, and wish they had neuer bin. What ingenuous mind would not bee inflamed with zeale, to the prosecution of those meanes, which leade vnto an end as full of happinesse, as the Sunne is full of light, and the Sea of waters? What heart not possessed with an iron sinew, would not thirst, and long after sound and vndissembled sincerity; euen as the Hart brayeth after the riuers of water, and as the dry ground gapeth for drops of raine? sith by it alone we purchase, and put on an vnconquerable resolution, issuing from an assurance of being in Christ, and from the cleernesse of a good conscience: whereby we may walke

Pro.18.1. euen *as bold as Lions*, thorow this valley of teares, amid the mercilesse vexations of prophane men; nay, wee may *Walke*

Psa.91.13 *vpon the Lion and Aspe, the young Lion and the Dragon wee may tread vnder feete*; and hereafter be sure to bee satisfied with the fulnes of ioy in the presence of God, and with pleasures at his right hand for euermore.

This happie man is here described vnto vs by many arguments.

1 First are laid downe his markes and properties, negatiue, and affirmatiue, in the two first verses.

2 Secondly, his happinesse is liuely set out by a similitude, in the third verse.

Illustrated

Illustrated by an opposition of the miserie, and vnhappie condition of the wicked, in the fourth and fifth verses. 3

Concluded with the causes of them both, to wit, of the happinesse of the godly, and vengeance vpon the wicked, in the last verse. 4

The negatiue properties in the first verse are three: *Hee doth not walke in the counsell of the wicked; He doth not stand in the way of sinners; He doth not sit in the seat of the scornfull;* amplified with a threefold gradation in the persons, actions, and obiects of the actions. The gradation in the persons, the *wicked, sinners*, and *scornefull*, implies all sorts of vngodly men. The gradation in the actions, *walke, stand*, and *sit*, all manner of commerce, and correspondence with them. The gradation in the obiects the *counsell, way*, and *seate*, all kind of iniquitie; inward corruptions, or outward impieties. The whole verse laboureth with an emphaticall exaggeration, to set downe his blessed forbearance of sinne, and communicating with sinfull men.

The second verse containing his employment in pietie, seemeth to answere in opposition, the three negatiues, with three affirmatiues. *His delighting in the Law of the Lord*, is opposed to the *counsell of the wicked. His meditation, and exercise in the Law*, to the *way of sinners. Day and night:* there is his constancie and habit, opposed to the seat of the scornefull.

Why then, let the prophane and flattering world say what it will; let sensuall, and vnsanctified men iudge as they list. That man, and that man alone is truly, and euerlastingly happy: *That walketh not in the counsell of the wicked*; that is, that doth not delight in their vaine imaginations, sinfull affections, lustfull desires, speculatiue wantonnesse. In their proud and swelling thoughts; which conceiue mischiefe, and bring forth a lie; chaffe, and bring forth stuble; the wind, and bring forth the whirlewind. That doth not partake with their impotent passions, vnhallowed policies; their exorbitant, and indirect proiects, for their pleasures, honours, and profits. Whose soule desires not to come into the secret of their cru-

ell conſultations, and malicious deſignements. In a word, whoſe heart hateth, and abominateth all venome of inward pollution, that hath either fountaine or ſeat in any power of the ſoule.

*That ſtandeth not in the way of ſinners:* That is, that breaketh not into open prophaneneſſe; that imitateth not their actions, and conuerſation. Whoſe mouth is not full of bitterneſſe and lying; whoſe lips are not infected with the poyſon of Aſpes; whoſe hands are not full of bribes, and falſehood; whoſe feete are not ſwift, to run after miſchiefe, vanity, and lewd companions.

*That ſitteth not in the ſeate of the ſcornefull.* That is, that confineth not himſelfe to the chaire of iniquitie; that confirmeth not himſelfe in his malice and hardneſſe of heart; that doth not make a mocke of ſinne, and ieſt with the ſacred word of God; that doth not direct the poyſonous arrowes of a ſpitefull tongue, euen at the apple of Gods owne eye, his deareſt Saints and ſeruants. That, with the ſcorner, doth not dare the higheſt maieſtie of the Almighty, to whet his glittering ſword, and take hold on iudgement; to put on his habergeon of righteouſneſſe, and the garments of vengeance for clothing: ſaying; as it is Iſai. 5. 19. *Let him make ſpeed: let him haſten his worke, that we may ſee it: and let the counſell of the holy one of Iſrael draw neere, and come, that we may know it.*

Thus farre his forbearance of ſinfull actions. Now followes his practice in actions of piety.

*But his delight is in the Law of the Lord:* that is, the whole doctrine diuinely inſpired is the very ioy of his hart, and delight of his ſoule. It is ſweeter vnto him then hony, and the hony combe. It is more pretious vnto him then gold, yea then much fine gold. It is more worth vnto him, then heauen, and earth. And when the heart is once enkindled with loue, there the imagination imbraceth with deareſt apprehenſion; the thoughts are impatient of any other obiect; all the powers of the ſoule are vnited in a ſtrong endeuour for the attainement. The whole mind muſt needs bee poſſeſt with medita-

tion. If he delight in the Law of the Lord, hee must needes meditate therein. And this feruency of the heart, cannot possibly be inclosed within the compasse of the breast: it will spread it selfe in speech and actions. As is plaine, Psal. 37. 30. *The mouth of the righteous will speake of wisdome, and his tongue will talke of iudgement.* The reason followes, *For the Law of his God is in his heart.* And Psalm. 119. 167. *My soule hath kept thy testimonies: for I loue them exceedingly.* And this loue, delight, meditation, and exercise in the Law of God, of this happy man, is not as a morning cloud, and as the morning dew, before the Sunne: but like the light of the Sun, that shineth more and more, vnto the perfect day. It is not for a start, for feare, vpon restraint, for reputation, for aduantage; or to couer the terrors of conscience, for a while, with a few flashes of deceiueable comforts, out of some misapplied promises in the word of God: but it is out of a free resolution, and with vndaunted constancy, *day and night.*

But giue me leaue, I beseech you, before I proceed to the explication of the rest; or deduction of Doctrines from these particulars: to propose vnto you this generall Doctrine, which hath his strength from the body of the Psalme, and the maine scope of the Spirit of God.

There is in the booke of God proposed and offered vnto vs an happinesse, standing in opposition to all the vaine felicities, which ancient Philosophers deuised out of their deepe speculations; or prophane men frame out of their corrupt affections: not consisting in pleasures, riches, honours, greatnesse; in ciuill honesty, formall hypocrisie; or the whole possibilitie of nature: but in supernaturall grace, and the blessed consequents.

The whole booke of *Ecclesiastes*, *Salomons* sacred retractations, is a large and sound demonstration of this Doctrine. *Salomon* was sonne vnto the worthiest King, that euer swayed scepter vpon earth; and hee was predecessor in the royall line vnto the Sonne of God; and so matchlesse for nobilitie, if true happinesse had consisted therein. He was King of Ierusalem, the Lady of the world, the perfection of beauty, and

the ioy of the whole earth. Hee gaue ſiluer as ſtones, and gaue Cedars as the wild fig-trees, that grow abundantly in the plaine. He built him houſes, and planted Vineyards. Hee prouided him men-ſingers, and women-ſingers; and the delights of the ſonnes of men. Whatſoeuer his eyes deſired, hee with-held it not from them: and with-drew not his heart from any ioy. For wiſedome, and vnderſtanding, hee had a large heart, euen as the ſand, that is on the ſea ſhore. In ſpeculatiue knowledge, hee excelled the wiſedome of all the children of the Eaſt; and all the wiſedome of Egypt. Hee was able to diſcourſe from the Cedar tree that is in Lebanon, euen vnto the Hyſope that ſpringeth out of the wall. In wiſedome of policie and gouernement, there was none like vnto him before him, neither after him ſhall ariſe the like vnto him. So that *Salomon* was the moſt fit, and abſolute man that euer liued, both for abilitie in vnderſtanding, abundance in poſſeſſion, and deſire in ſearching to take an exact meaſure, and the vtmoſt extent, of the worth and ſufficiencie of all creatures: and to raiſe from them the beſt contentments they could poſſibly afford. Yet when hee had wearied himſelfe in the variety of paſſages of this life; and in the booke of *Eccleſiaſtes* becomes a publike penitentiarie to the whole Church, and to all poſteritie; ſee his iudgement: he vtterly diſauowes and diſclaimes them all, as miſerable comforters, as meere ſhadowes and dreames; wherein there is no more matter of ſound comfort, then there is light in the greateſt darkeneſſe, or taſte in the white of an egge. Hee ſaies of *laughter, thou art mad; and of ioy, what is this that thou doeſt?* And whereas wiſedome and knowledge, are the moſt incomparable treaſures this tranſitorie world hath: he ſaith, that *in the multitude of wiſedome is much griefe: and he that increaſeth knowledge, increaſeth ſorrow.* And of theſe, and all other things vnder the Sunne; yea, and if to the glory of all created natures, were an addition of ten thouſand excellencies, that neuer man ſaw or enioyed; hee had pronounced of them all, in reſpect of true happineſſe, and diuided from the grace and feare of God, and a ſanctified

Eccleſ. 2.2.

Eccl. 1.18.

ſanctified heart; that they are all vanity. And if he had ſtayed there, it had been well; that argues but a paſſiue imperfection, and a weakneſſe of being in the things themſelues; but they are vexation of ſpirit. Nothing in themſelues, yet full of power and actiuitie to inflict vengeance, and vexation vpon the ſpirit of a man. The ſpirit of a man being ſound in ſincerity, and ſeconded with a good conſcience, is able to beare out his infirmities, and all the miſeries incident to his nature: It is able to paſſe by, with a reſolute and contented patience, the lying imputations of the prophaneſt malice: It is able, by the grace of God, to encounter with the terrors of death, and the fearfulneſſe of the graue: yea, to endure with a gratious humility, euen the preſence of God and Angels at that great day. But a wounded, and an afflicted ſpirit who can beare? If the eye bee darke, how great is that darkneſſe? If the ſpirit of a man, which ſhould refreſh all the faculties of the ſoule with comfortable cheerfulneſſe, and fill the whole body with a liuely vigour, bee it ſelfe wounded with vexation and terrour; how comfortleſſe is that man? If his ſtrength were the ſtrength of ſtones, and his fleſh of braſſe; yet would the torment of a bitter afflicted ſoule grinde him to powder; and melt as the dew before the Sunne, whatſoeuer hee accounteth ſtrongeſt, and moſt powerfull to relieue his heauineſſe; it would turne all his choiſeſt and deareſt pleaſures into wormewood and bitterneſſe. And this vexation, with which riches, honours, or what other vanity deſireable in this life doth afflict the vnregenerate heart, is twofold: In the very purſuit of them, is much anguiſh, many grieuances, feares, iealowſies, diſgraces, interruptions, diſcontentments. But after the vnſanctified enioying of them, followes the ſting of conſcience, that will euerlaſtingly vexe the ſoule; which is the very earneſt of the fire of hell; by which a man doth expect with vnconceiueable horror, the conſummation of the wrath of God, (which burneth farre hotter, and more vnquenchably, then any fire, though augmented with infinite riuers of brimſtone) to bee poured vpon his body and ſoule for euermore,

in

in the world to come. How then poſſibly can there bee any happineſſe in theſe vexations? Wherefore *Salomon* hauing proued the negatiue part of my doctrine, concludes the po-
Verſ.13. ſitiue in the laſt chapter: That to feare God, with reuerent regard to keepe his commandements, is the onely way to be poſſeſt of true happineſſe; to finde peace of conſcience, and aſſurance of the fauour of God. For let a man, while hee will, in this world of vanitie, either ſport himſelfe in the ſoft and greene way of fading pleaſures; or pleaſe himſelfe in the glorious miſeries of honours and high places; or tire himſelfe in the toyles of inſatiable greedineſſe; or braue it in his oathes, blaſphemies, and ſtrength of pouring-in ſtrong drinke; or tread the fearefull and deſperate path of contempt of the power of religion, the truth of God, and ſincerity of his Saints: all the while, when he is at the beſt, hee is but as the raging ſea, that can not reſt. For ſo *Iſaiah* compares the wicked, Chap. 57. 20. The ſea, you know, is not onely many times toſſed, and tumbled vp and downe with windes and tempeſts; but euer inwardly diſquieted, euen with her owne motions, caſting vp continually mire and dirt vpon the ſhore, and breaking into foame her proudeſt waues againſt the rockes: Euen ſo the heart of that man, which hath repoſed his affections vpon the glory of this life, is not onely many times diſquieted and caſt downe with outward croſſes and occurrents; as with loſſe of friends, diſcountenance of great Ones, diſappointment of his hopes and preferments; with wrongfull railings, and diſgraces; with looking vpon the day of his death, and vengeance vpon the wicked; with all diſturbers of his ſecurity in his pleaſures and dignities: but is alſo, beſides the reſtleſſe torture of his conſcience, euer from within, foaming out his owne ſhame, the diſhonour of God, and the vexation of his brethren. But it is not ſo with him that holds the feare of God for his ſureſt ſanctuarie; that hath reſolued to reſigne vp himſelfe in holy obedience to the will of God. His heart is like the vpper part of the world, which is euer full of ſerenitie, conſtancy, and brightneſſe; be the aire below, neuer ſo troubled

bled with ſtormes and thunders; or the earth with commotions and tumults, For let there be about him the deuouring ſword of the Tyrant, the conſuming flames of perſecution, the keene razors of lying tongues, the mouthes of Lions, the cruell combinations of his enemies; nay, let the earth be moued, and let the mountaines fall into the middeſt of the ſea: yet his heart is ioyfull, patient, reſolute, and contented.

But to deſcend more ſpecially to the particulars of the negatiue part of my Doctrine: let mee adde to the many and ſtrong reaſons of the ancient Philoſophers, and late Schoolmen (againſt pleaſures, riches, and honours) theſe three; which will for euer vtterly diſable them for claiming any ſhew of intereſt in mans happineſſe.

First, they cannot poſſibly fill the vnlimited deſire of the ſoule. For although the treaſures, the greatneſſe, the delights of all men liuing, were in the preſent poſſeſſion of one: yet ſomewhat beſides, and aboue all this, there would ſtill bee ſought, and earneſtly thirſted for. Nay, it is certaine, if one man were not onely crowned with the ſoueraignty of all the Kingdomes of the earth, but beſides, were made commander of the motions of the Sunne, and the glory of the ſtarres; yet the reſtleſſe eye of his vnſatisfied vnderſtanding, would peepe and prie beyond the heauens, for ſome hidden excellency, and ſuppoſed felicity, which the whole compaſſe of this created world cannot yeeld. So vnquenchable is the thirſt of mans ſoule, vntill it bathe it ſelfe in the riuer of life, and in the immeaſurable Ocean of goodneſſe and wiſedome. So impoſſible is it, that this materiall world, with all her perfections, ſhould be a proportionable obiect to ſo pretious a nature; or that ſo diuine a ſparkle ſhould ceaſe riſing and aſpiring, vntill it ioyne it ſelfe to that infinite flame of glory and maieſty, from whence it firſt iſſued. 1

Secondly, they cannot ſecure the conſcience diſtreſſed with the apprehenſion of the wrath of God, or preuent his iudgements. Memorable is that horrible amazement, that 2

surprised the heart of *Belshazzar*, amid his greatest iollities. Melting hee was in pleasures, and deliciousnesse; solacing himselfe amongst his wiues and concubines; carousing in the golden and siluer vessels of the Temple. But when there appeared fingers of a mans hand, which wrote ouer against the Candlestick, vpon the plaister of the wall (a remembrancer vnto his conscience, how contemptuously, and sacrilegiously hee had dishonoured the highest Maiesty; and that the vials of Gods heauie vengeance were ready to bee poured vpon his heade) all the ioyes of his royall pompe vanished as the smoke: For *then the Kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against the other.* And now, one pang of his wounded conscience did much more torment him, then the kingdome, maiesty, glory, and honour, which hee receiued from his father *Nebuchadnezzar* could euer comfort him. So, I doubt not, but many times, the hearts of many glorious Ones in this life, that are not in trouble like other men; but spread themselues as greene bay-trees; when they heare the certaine iudgements of God, denounced out of his booke by his Ministers, against those sinnes, to which (by long custome and vowed resolution) they haue fastened their affections, because thereon depend their pleasures, honours, states, reputations, contented passing the time, or the like: I say, that many times (except their consciences bee seared vp with an hot iron, against the day of vengeance, and then their case is vnspeakably wofull) their hearts tremble, euen as the trees of the forrest, that are shaken with the winde. Amid their laughing, their hearts are sorrowfull. Or if their mirth bee entire, it is but *like the noyse of the thornes vnder the pot.* Thornes vnder a pot, you know, make a great crackling, and noyse for a little time: they blaze faire, and bright, but are suddenly extinct, and brought to nothing. Neither are those cold comforters able to quench Gods fierie ielousie, when it breakes foorth in plagues and iudgements against a sinfull people. Witnesse the Prophets: Zephan. chap. 1. 17. 18. *Their blood shall bee poured*

Dan. 5. 6.

Eccles. 7. 8

*powred out as duſt, and their fleſh as the dung. Neither their ſilver, nor their gold ſhall be able to deliuer them in the day of the Lords wrath, but the whole land ſhall bee deuoured by the fire of his iealouſie,* Ezech.7.19. *Their ſilver and their gold cannot deliuer them in the day of the wrath of the Lord: they ſhall not ſatisfie their ſoules, neither fill their bowels, for this ruine is for their iniquitie.* Obad.4. *Though thou exalt thy ſelfe as the Eagle, and make thy neſt among the ſtarres, thence will I bring thee downe, ſaith the Lord.* It is not then any wedge of gold, or height of place, can priuiledge, or protect vs; when our ſinnes are ripe, and ready to take the flame of Gods fierce wrath and indignation.

Thirdly, they cannot ſtretch themſelues vnto eternity. For 3
there are no contentments of this life (whether they lie in honours, riches, pleaſures, friends, or the like) let them be neuer ſo many in number, ſo potent in the world, or in our owne perſwaſions, ſo exempt from mixture of diſcomfort; that can poſſibly bring vs further, then our death-bed. It may bee for a few and wretched daies of our life, they haue detained vs in a fooles paradiſe, yet full of Vipers and Scorpions; It may be they haue left ſome obſcure prints of vnſound ioyes in our paſſages: but then, at their farewell, they are vtterly deſpoiled of their weake, and imaginarie ſweetneſſe; and are wholly turned into wounds, and wormewood, into gall and vexation. They leaue a ſting indeed in the conſcience, that neuer dies; but themſelues die all at our deaths, and lie downe with vs in our graues. Why then, when the immortall ſoule, being diſlodged from this tabernacle of clay, ſhall now begin to enter the confines of eternity; what ſhall comfort it, through that endleſſe duration? For if it looke backe to this inch of time, which it conſumed in vanitie, it may aske: Why haue I been troubled about many things? Why haue I diſquieted my ſelfe in vaine? Why haue I inſolently inſulted ouer innocency, and accounted ſincerity madnes? What hath pride profited me? or what profit hath the pompe of riches brought me? And it may be anſwered: *All thoſe things are paſſed away like a ſhadow, and as a poſte that paſſeth by: as a ſhip*

*that paſſeth ouer the waues of the water, which when it is gone by, the trace therof cannot be found, neither the path of it in the flouds: or as a bird, that flieth thorow the aire, and no man can ſee any token of her paſſage, but onely heare the noiſe of her wings, beating the light wind, parting the aire through the vehemency of her going, and flyeth on ſhaking her wings, whereas afterward no token of her way can be found.* If then the expiration of all worldly cõforts be moſt certaine and ineuitable, at the furtheſt at our departure from this life; it is impoſſible there ſhould be any abſolute ioy found in them: for there is wanting the very life and accompliſhment of true happineſſe, aſſurance of perpetuitie. Imagine therefore a man to be abundantly encompaſſed euen with all the deſires of his heart; let him waſh his paths with butter; and let the rocke poure him out riuers of oyle; let him heape vp ſiluer as the duſt, and gold as the mire in the ſtreetes; let him decke himſelfe with maieſty and excellencie, and aray himſelfe with beautie and glory; let him drinke vp the pleaſures of this world in as great abundance as *Behemoth* the riuer *Iordan*; yet all is nothing, himſelfe being couered with corruption, and mortalitie; and the fruition of them with vanity and change. One generation paſſeth away, and another generation commeth. He muſt at length neceſſarily make reſignation of all into the hands of a new ſucceſſion. And he ſhall take nothing away when he dies; neither ſhall his pompe or pleaſures deſcend after him. Yet, if a man beſides an entire and interrupted poſſeſſion of his worldly contentments; which is neuer to bee looked for in this life, for, as *Iob* ſpeakes, *While his fleſh is vpon him, he ſhall be ſorrowfull; and while his ſoule is in him, it ſhall mourne*; yet I ſay, if beſides he were able to extend his life to many millions of yeeres, the matter were a little more tolerable. But alas, the life of a man at the moſt is but a hand breadth, or a ſpan long; and that which makes it much more miſerable, he knowes not in what part of that ſhort ſpanne, how ſuddenly, or how ſoone he ſhal be cut off from the land of the liuing; and goe, and ſhall not returne, euen vnto the land of darkeneſſe, and ſhadow of death. For *the reioycing of*

Chap. 14. 22.

Iob 20.5. &c.

*the*

*the wicked is ſhort, and the ioy of hypocrites is but a moment. Though his excellency mount vp to the heauen, and his head reach vnto the clouds: yet ſhall he periſh for euer, like his dung; and they which haue ſeene him, ſhall ſay, where is he? Hee ſhall flee away as a dreame, and they ſhall not find him, and ſhall paſſe away as a viſion of the night. So that the eye which had ſeene him, ſhall do ſo no more, and his place ſhall ſee him no more.* And in this reſpect, mans condition is farre inferiour to other creatures. One generation paſſeth, and another generation ſucceedeth: but the earth remaineth for euer. The Sun ſeemes euery night to lie downe in a bed of darkeneſſe; but he riſes in the morning, clothed with the ſame glory and brightneſſe; and reioyceth as a Giant to run his courſe: *But man* (ſaith *Iob*) *is ſicke, and dieth, and man periſheth, and where is he? As the waters paſſe from the ſea, and as the flood decaieth, and drieth vp; ſo man ſleepeth, and riſeth not: for he ſhall not wake againe, nor be raiſed from his ſleepe, till the heauen be no more.* Chap. 14. 10. 11. 12.

To let therefore theſe wretched vanities paſſe; as vnworthy to be inſiſted on thus long. For howſoeuer, the worldly-minded man, wanting vtterly the eye of faith, and hauing his eye of reaſon dimmed with miſts, that riſe from his tumultuous and fiery paſſions, groſſe ignorance, and wilfull malice, (ſo that he only looks vpon the honours, riches, and pleaſures of this life with a carnal and ſenſuall eye) may ſeeme to ſee in them ſome glimmerings of happineſſe, and thereafter conforme and proportion his deſires, indeuours and proiects; becauſe he hath his portion onely in this life: yet certainely, the truly generous mind may clearely out of the very apprehenſion of nature and light of reaſon, diſcerne them all to bee no better then a broken ſtaffe of reed; whereupon if a man leane, it will goe into his hand, and pierce it, yea, and ſtrike his heart too thorow with many ſorrowes; and that in the time of trouble, they will all proue but as a broken tooth, and ſliding foote. To let them therfore paſſe, and die and periſh, I come to two other branches of the negatiue part; ciuill honeſty, and formall hypocriſie.

Theſe indeede are the two great engines, by which in this

full light and glorious noonetide of the Goſpell; the prince of this world draweth many multitudes into his ſnares in this life, and into chaines of darkeneſſe in the life to come.

2 Sweetneſſe of nature, louelineſſe of diſpoſition, fairenes of conditions, a pleaſing affabilitie in cariage, and conuerſation; an vnſwaied vprightnes in ciuill actions, and negotiations with men, make a goodly ſhew. But if there bee an acceſſion of profeſſion of the Goſpell, of outward performance of religious exerciſes, of ſome correſpondence with the ſeruants of God; why then the matter is ſtricken dead: There is the perfection. Whatſoeuer is aboue, is proud hypocriſie, vaine-glorious ſingularitie, phantaſticke preciſeneſſe; when (God knowes) there may be al this, and yet no power of religion, no life of grace, no true happineſſe, no hope of eternitie. To the demonſtration of which point before I proceede, let me preuent two obiections.

Firſt, I deny not, but that morall vertuouſneſſe is good, and excellent in it ſelfe; the outward performance of religious duties, and the exerciſe of the meanes of our conuerſion, are neceſſary. But if morall vertuouſneſſe were able to put on the greateſt magnificence and applauſe, that euer it anciently enioyed amongſt the preciſeſt Romans; whereby it might worthily draw into admiration and iuſt challenge euen theſe times of Chriſtianitie: yet in reſpect of acceptance with God, and conformity to his will; and being not guided, and ſanctified by ſupernaturall grace, it is but at the beſt, the very filthineſſe of a menſtruous clout. And outward actions of religion, be they performed with as glorious a ſhew, and vndiſcernable conueiance, as euer they were by the moſt formall Phariſie; yet ſeuered from a ſound and ſanctified hart, (the fountaine which giues life, ſweetnes, and acceptation to all outward ſeruices) they are but all, as the cutting off of a dogs necke; and the offering of ſwines blood.

Secondly, I doe not heere by any meanes purpoſe the diſcomfort of that man, whoſe ſoule is yet wraſtling with the grieuous afflictions, and terrors of conſcience in the ſore trauell of his new-birth: I wiſh vnto him the ſweeteſt comforts, that

that either he in his deepeſt agonies can deſire, or the bowels of Gods tendereſt compaſſions are wont to poure into broken and bleeding hearts; and that the ioyfull light of his Sauiours countenance may breake forth vpon his cloudy and drooping conſcience, with farre greater brightneſſe then euer the cleereſt Sunne vpon the face of the earth. Neither doe I purpoſe the diſcouragement of him, who hath happily paſſed the fearfull, but neceſſary pangs of remorſe for ſinnes; and hath already (by the grace of God) laid hold vpon the merits, and mercies of Chriſt by a true, though a weake faith. I wiſh that his ſoule (as a new-borne babe in Chriſt) may be touched with the ſmootheſt hand of the moſt wiſe and charitable diſcretion; and that it may bee nouriſhed with the ſweeteſt milke of the moſt gratious and comfortable promiſes. I euer eſteemed it moſt bloody cruelty to quench the ſmoking flaxe, or breake the bruiſed reed, or to adde ſorrow to him whom the Lord hath wounded; and therefore rather infinitely deſire to turne the ſmoking flaxe into a burning fire of zeale; to refreſh the weake and wounded heart, with ſofteſt oyle of Gods deareſt mercies; to make the bruiſed reed a pillar of braſſe, that it may ſtand ſtrong, and ſure at the day of triall. Whereupon, I pronounce out of moſt certaine grounds of Gods eternall truth vnto the weakeſt faith, if true and ſound; that the gates of hell, with all the furie and malice of the prince and powers of darkeneſſe, ſhall neuer preuaile againſt it. That neither Angels, nor principalities, nor things preſent, nor things to come; nor depths below, nor heights aboue, nor the creatures of tenne thouſand worlds, ſhall euer bee able to worke a ſeparation of it from that infinite loue of God, which firſt planted it in the heart; or a diſiunction of it from Chriſt, which inſpires it continually with life, ſpirit, and motion. It is not difference of degrees and meaſure, that takes away the nature and being of it. A ſmall drop of water is as well and truly water, as the whole Ocean; a little ſparke is as truly fire, both in eſſence and quality, as the mightieſt flame: the hand of a little child may receiue a pearle, as well

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as the hand of the greateſt Giant, though not hold it ſo ſtrongly: a weake faith, may be a true faith, and ſo a ſauing faith, as well as the full perſwaſion and height of aſſurance. This onely I muſt aduiſe in this point; that if this graine of muſtard-ſeed watered with the dew of grace, grow not towards a great tree: if this ſparke, enkindled by the ſpirit of God, ſpread not into a big flame: if this ſmall meaſure of faith be not edged with a longing feruency after fulneſſe of perſwaſion, and ſeconded with an aſſiduous and ſerious endeauour after more perfection; it was no ſound and ſauing faith, but onely a counterfeit ſhew, and a deceiuing ſhadow. But yet for all this I cannot (without a woe) ſpeake good of euill, and euill of good: I muſt not put darkneſſe for light, and light for darkneſſe: wiſe *Salomon* hath taught vs, that *hee that iuſtifieth the wicked, and hee that condemneth the iuſt, euen they both are an abomination to the Lord.* And therefore I muſt tell you, that a man may bee great in the eye of the world, and in the iudgement of the greater part, for his ciuill honeſty, and ſolemne performances of outward duties of religion (to which many thouſands neuer attaine); and yet himſelfe be not onely a ſtranger from the life of God, and right happineſſe, and holden faſt vnder the power and tyrannie of the firſt death; but alſo by accident, being puft vp with a conceit of an imaginarie perfection, become a violent oppoſite to the power of religion and true godlineſſe. The reaſon whereof may be this: Our corrupt nature (as in matters of vnderſtanding and opinion) worketh in euery man a too too much loue of his owne inuentions, and concluſions; all oppoſition inflames the affection, and ſets on foote the wit, to finde out arguments for their proofe, leſt hee ſeeme to haue been too weake of iudgement in framing them, or too inconſtant in not defending them: euen ſo alſo in matters of life and conuerſation; and the more plauſible a mans courſe is, and the more glorioufly it is entertained of the world, the ſtronger is his reſolution to continue in it, and the more impatient hee is of all controlement and contradiction. So that morall honeſty,

Pro. 17. 15

neſty, and outward religiouſneſſe, being in themſelues good and neceſſary, and a good ſtep to Chriſtianity: yet by accident are many times a ſtrong barre to keepe men from the power of godlineſſe and vnfained ſincerity. Becauſe, when they conſider their preſent courſe is in good acceptance with the world, and that it may well conſiſt with the free enioyment of their honours and pleaſures, at leaſt ariſing from their beloued and ſecret ſinnes, they willingly and peremptorily reſt and repoſe vpon it; contented with a probable errour of being in the ſtate of grace, and with a plauſible paſſage vnto eternall death. And the rather, becauſe they know full well, if they ſhould ſtep forward vnto forwardneſſe in religion, and that inward holineſſe, without which they ſhall neuer ſee the face of God; they ſhould not onely raiſe vp againſt themſelues many thundering tempeſts, of the worlds inſolent, falſe, and ſpitefull cenſures; but alſo euen from the bottome of hell, many diſturbances and fearfull tentations. For I am perſwaded, while a man lies ſecure in the courſe of vnregeneration, if the diuell can procure it, he ſhall enioy his hearts deſire, he ſhall bring his enterpriſes to paſſe, and not fall into trouble like other men. Hee onely then begins to beſtirre himſelfe, when a man begins to ſtir towards grace; or that by his traines, hee hath brought him to ſome point of aduantage, to ſome dead lift, to his deaths-bed; that he may haue a full ſtroke at his deſtruction, that he may ſuddenly and certainly ſwallow him vp, body and ſoule; and then he paies him home with a witneſſe; for either through ſenſeleſneſſe, or deſpaire, he ſinkes him downe irrecouerably into the bottome of hell.

Theſe two obiections thus preuented; I come to the proofe of the poynt in hand. And firſt, theſe reaſons following may demonſtrate, that he which reaches but to ciuill honeſty, comes farre ſhort of being in Chriſt, and conſequently, of true happineſſe.

Firſt, ſome of the Heathens (out of thoſe weake notions and inclinations to vertuouſneſſe, which corrupted nature confuſedly imprinted in their minds) attained a great meaſure

ſure of morall perfection. This *Elogie* the [a] Hiſtorian giues of the Romane *Cato*. *Cato was a man which did animate the faire ſpeculatiue image of vertue with liuely executions and practice. Goodneſſe was ſo habitually incorporated into his honeſt mind, that he did good, not for reſpects and reſeruedly, but becauſe he could poſſibly do no otherwiſe. Impartiall indifferency was the rule of his actions; and being free from the corruptions of the time, he was the ſame man, and had a free command ouer his paſſions, both in time of acceptation & diſgrace.* It is further reported of *Fabricius*, that a man might ſooner turne the ſun from his courſe, then to ſway *Fabricius* (by reſpects) from honeſt and ingenuous dealing. And yet all theſe excellencies of mortality are iuſtly and truly cenſured by Diuinity, to be but [b] *glorioſa ſina, beautifull abominations*. *Auſtin*, [*] that great diſputer, and worthy father, confirmes it vnanſwerably; eſpecially from that ground in the Epiſtle to the [c] Hebrues: *Without faith it is impoſſible to pleaſe God.* Let a mans workes bee in ſhew neuer ſo good, ſo magnificent, ſo charitable; except the heart bee purged from dead workes by a liuely faith, and pure from an euill conſcience, he is but a painted ſepulchre, or whited wall. But yet take this by the way; if theſe Heathens (in the twilight of reaſon) became ſuch admirable lights of vprightneſſe and honeſty; and yet Chriſtians in theſe dayes (when all the beames of Chriſts bleſſed Goſpell are ſhining and ſhead round about them) continue ſtill in darkneſſe, cold and frozen in prophaneſſe and ſecurity; certainly, as it ſhall be eaſier for *Tyrus* and *Sidon* at the day of iudgement, then for *Corazin* and *Bethſaida*: ſo it ſhall be eaſier for many Heathens (though to them impoſſible) then for thoſe Chriſtians, that paſſe not them in vertue and integrity. *Cato* and *Fabricius* at that day ſhall riſe vp againſt many luke-warme profeſſors of our times, to their eternall ſhame, confuſion, and condemnation,

The ſecond reaſon is grounded vpon the words of Saint *Paul*, 1. Corinth. 2. 14. *The naturall man perceiueth not the things of the ſpirit of God; for they are fooliſhneſſe vnto him: neither cã he know thẽ; becauſe they are ſpiritually diſcerned.*

In

[a] Cato, *homo virtuti ſimilimus, qui nunquã rectè fecit, vt facere videretur, ſed quia aliter facere non poterat; cuique id ſolũ viſum eſt rationẽ habere, quòd haberet iuſtitiã, omnibus humanis vitijs immunis, ſemper fortunã in ſua poteſtate habuit.* Paterculus lib. 2.

[b] *Splendida peccata.*

[*] *Contra Iulianum, Pelag. lib. 4. cap. 3.*

[c] Cap. 11. 6

In this place, by (*naturall man*) is not meant onely the carnall and ſenſuall man, ſwiniſhly wallowing in vanities and pleaſures: but as the beſt and ſoundeſt interpreters conceiue it, euen a man conſidered with the whole compaſſe of the reaſonable ſoules poſſibilitie. And mans reaſonable ſoule, by that ſtrength it yet retaines (ſince it was by God iuſtly diſinherited of all ſpiritual patrimony, for *Adams* rebellion) may purchaſe ſome kind of perfections. Firſt, in it ſelfe it may be excellent, if endowed with a ſharpe wit, a quicke apprehenſion, a ſtrong mind, a piercing iudgement, a faithful memory, a more moderate will, and milder affections. But if by induſtry and art it furniſh and fill euery ſeuerall facultie with thoſe ornaments and qualities, of which they are naturally capable, the perfection is much more admirable. And yet beſides theſe excellencies in it ſelfe, it may ſhine glorioully to others; it may goe further, and inable it ſelf by action, experience and obſeruation, with ſuch an vniuerſall wiſdom; that it may not only be fit and qualified for notable offices of ſociety and entercourſe in politick Bodies, but alſo reach vnto that depth of foreſight, and large comprehenſion of circumſtances, that it may bee worthy imploiment in affaires of State, and in the direction and guidance of whole kingdomes. All theſe perfections may concurre vpon the ſoule, and yet it remaine ſtark blind in the myſteries of ſaluation. Imagine them all ioyntly in one man, and in the higheſt degree of perfection and excellency, of which vnſanctified mortality is capable, and let them be neuer ſo much admired, and flattered of the world; yet without the ſalt of grace to ſeaſon them and the life of faith to animate them, they are but as gay and rich attire vpon a leprous bodie; as iewels, chaines, and bracelets, vpon a dead and rotten carcaſſe. Let no man then deceiue his owne heart; he may be enriched with ſingular pregnancie of all the faculties of the ſoule, he may be ſtored with variety of the choiſeſt and profoundeſt learning, he may expreſſe in action and ciuill honeſty the abſolute portraiture of *Ariſtotles* morall vertues; he may be as politike as *Ahitophel*; *Whoſe counſel, which he counſelled in thoſe daies, was like as one had asked counſell at the* 2. Sam. 16. 23

*Oracle of God:* and yet without supernaturall illumination, and the diuine graces, of faith, loue, zeale, sincerity, spirituall wisdome, a sanctified contention of spirit, in making towards God in all kind of duties, which only put a man into possession of true happines, and fit him for a blessed association with God, Angels, and holy men; I say without these supernaturall graces he cannot onely not perceiue the things of the Spirit of God, but (which is an horrible and fearefull curse) euen esteeme them foolishnesse.

3 The third reason shall be taken from the example of *Nicodemus*, Iohn. 3. *Nicodemus*, I am perswaded, was an honest and an ingenuous man; I am sure hee was a great man, and a Teacher of Israel; yet when hee comes out of his ciuill honestie and naturall wisedome to reason and confer with Christ about the saluation of his soule and eternall happinesse; he is strangely childish and a meere infant. For when Christ tels him; *Except a man be borne againe, he cannot see the kingdome of God*; he replies: *How can a man be borne which is old? can he enter into his mothers wombe againe and be borne?* A reply, which may breed an astonishment in all that shall euer reade this storie vnderstandingly vnto the worlds end; nay, it seemes to seeme strange to Christ himselfe, by his interrogatiue admiration afterward; *Art thou a Teacher of Israel, and knowest not these things?* And no maruell; for who would think, that one of the best of the Pharisies, a ruler of the Iewes, a profest Doctor in the Law and the Prophets, and one carefull to saue his soule, should be so grossely and palpably ignorant, in a most materiall and necessary point of saluation; especially, hauing many times, no doubt, read it in *Moses* and the Prophets? Amongst many places, he might see, Ezec. 36.26.27. most clearely laid downe the great and glorious work of our new birth: *A new heart also will I giue you, and a new spirit wil I put within you, and I wil take the stony hart out of your body, and I will giue you a hart of flesh, &c.* But when he comes from teaching, and reading of this and the like places, to be examined in the practise and experimentall feeling of these graces of regeneration vpon his owne soule; why, hee talkes

talkes of a man that is old, entring againe into his mothers wombe: from whence hee ſhould certainely returne with a doubled pollution and corruption of nature; and once more the child of Satan, then he was before. But ſo it is, where the heart is not ſeaſoned with ſauing grace; let the vnderſtanding be neuer ſo great with ſwelling knowledge, the practicall powers of the ſoule neuer ſo pregnant with wiſedome and policy, and perfected with morall vertues; yet there is nothing to bee expected from that man, in matters and myſteries of ſaluation, but darkeneſſe and blindneſſe, childiſhneſſe and ſtupiditie.

Fourthly, the young man in the Goſpell may be a fit inſtance for our preſent purpoſe. He was vnreproueable in the externall iuſtice and outward obſeruances of the ſecond Table, wherein ciuill honeſty doth principally conſiſt; but how farre he was from inward ſanctification, the ſtate of grace, and happineſſe of Gods children, appeares in the ſtory. For when the ſacred and powerfull words of our bleſſed Sauiour, had inſinuated into the ſecrets of his ſoule, and ſtrucke at his ſweete ſinne of couetouſneſſe; the young man is preſently caſt into a fit of melancholy. Chriſt is too preciſe a Preacher for him, he cannot digeſt ſuch a ſtrict and ſeuere courſe: he will not abandon his pleaſures of worldlineſſe, his Palaces, his poſſeſſions, to follow Chriſt the Lord of heauen and earth in this life, though he aſſure him of the rich treaſures of eternall bleſſednes in the life to come: *When the young man heard that ſaying, he went away ſorrowfull: for he had great poſſeſſions*, Whereby we may ſee, that a man may be ciuilly honeſt and vncenſurable in outward workes of iuſtice, and yet harbour and nouriſh ſome cloſe corruptions, and ſweet ſinne in his heart: from which, rather then he will part, he will loſe his part in Chriſt, the bottomleſſe fountaine of endleſſe ioyes and comforts, and his portion of vnualuable glory in the new Ieruſalem.

4 Matth. 19.

Verſe 22.

This point being thus manifeſt, for concluſion I will lay downe certaine differences, betwixt the righteouſneſſe of faith and ſanctification, and the righteouſneſſe of ciuill honeſtie,

ſtie, that a man may haue ſome directions to examine his ſoule and conſcience in this reſpect.

1 Firſt, the fountaine and originall of righteouſneſſe of faith, is the ſanctifying Spirit of God: I call it the ſanctifying Spirit, becauſe the Spirit of God may by a general influence concurre to the illumination of the vnderſtanding with knowledge, and a ciuill reformation of the will euen in the vnregenerate: but the ſanctifying Spirit, by the miraculous operatiue of ſauing grace, doth purge and mortifie the inmoſt affections, plant iuſtifying faith in the heart, renew all the powers of the ſoule, and re-inueſt them (in ſome good meaſure) with the bleſſed image of holineſſe and integritie which they loſt in *Adam*. But the cauſe and fountaine of righteouſneſſe of ciuill honeſty, may bee goodneſſe of conſtitution and ingenuouſneſſe; whereby a man may not be ſo apt and inclinable to notorious ſinnes, or want of trials and prouocations, or feare of lawes and temporall puniſhments, or deſire of reputation and riſing, or a vaine hope to ſtay Gods iudgements for inward corruptions by ciuill outwardneſſe, or at beſt, the reſtraining Spirit of God; by which he doth onely repreſſe the furies and outrages of the wicked, and reduce them to ſome moderation and honeſty, for the quiet of his Elect and conſeruation of Kingdomes. For if God did not put his hooke into the noſtrils of prophane men, and his bridle into their lippes, euery one of them (ſith euery man hath in his corrupt nature the ſeedes of all ſinnes that euer haue, are, or may bee committed) I ſay, euery one of them might become a cruell *Senacherib*, a railing *Shemei*, a traiterous *Iudas*, a bloudy *Bonner*, an helliſh *Fawkes*, fierce Woolues and Lions againſt the ſilly and innocent Lambes of Chriſts fold.

2 Secondly, righteouſneſſe of ciuill honeſty in outward actions may make a colourable pretence of pietie and vprightnes; but indeed hath many ſecret relations to pleaſures, to friends, to profit, to preferments, to reuengement, to paſſions, partialities and euents, and ſuch like by-reſpects; not eaſily diſcernable, but by him whoſe eyes are tenne thouſand times brighter then the Sunne. But righteouſneſſe of faith hath

hath in all actions, for the maine ſcope and principall end, the glory and honour of God: and if infirmitie doe ſometimes diſtaine them with ſome mixture and adherence of reſpects, (for who can ſay, my heart is cleane? euen the pureſt actions are mixt with ſome ſpice of corruptions); it works in the faithfull ſoule much griefe, ſorrow, ſtriuing againſt, repentance and humiliation.

Thirdly, righteouſneſſe of faith doth labour watchfully, religiouſly, and conſcionably in that particular calling, wherein Gods prouidence hath placed a man, and in all the parts and ſpeciall duties of godlineſſe and obedience. But ciuill honeſty wanders in the generalities of religion; and many times in impertinent, vnſetled and vnlimited courſes. 3

Fourthly, righteouſneſſe of faith doth ſtriue with greateſt earneſtneſſe and contention of ſpirit for ſpirituall comfort, and a good conſcience before God. But ciuill honeſty is fully and finally ſatisfied with credit and plauſibleneſſe amongſt men. 4

Fifthly, ciuill honeſty makes no great conſcience of ſmaller ſinnes; as lying, leſſer oathes, gaming, prophane ieſting, idleneſſe, paſtime on the Sabbath day, and the like. But righteouſneſſe of faith, hauing a ſenſible feeling of the heauie waight of ſin, from thoſe anguiſhes which the conſcience felt before the infuſion of faith; and being ſtill ſtung with a checke and ſmart for all kind of tranſgreſſions, doth ſeaſonably and proportionably hate and make reſiſtance to all knowne ſinnes. 5

Sixthly, ciuill honeſty doth not vſe to make oppoſition againſt the ſinnes of the time, but is euen willing to bee carried with the ſtreame; onely vpon more faire and probable tearmes, then notorious ſinfulneſſe; and therefore will goe on, and encourage a man in godly courſes, and good cauſes, vntill he meet with, either a wound to his ſtate, a diſgrace to his perſon, a diſturbance to his pleaſures, an imputation to his forwardneſſe, a ſtop to his preferments, loſſe of friends, imminencie of danger, or any ſuch croſſe and diſcouragement; and then it teacheth him to ſtep backe, as a man 6

ready

ready to tread vpon a ſerpent, and to ſtart aſide like a broken bow. But righteouſneſſe of faith doth ſtand out for the honour of God, and ordinarily goes thorow-ſtitch, in good cauſes; come what come can; croſſes or calumniations, good report or euill report, men or diuels. For it is compleatly armed with confidence of future happineſſe, and hath fixt the eye vpon the crowne of immortality; which if heauen and earth conſpired, they were not able to pull it out of his hand, that reſerues it in the heauens, for all thoſe that fight a good fight, that keepe the faith, and runne with conſtancy the race of ſanctification.

The nex point of the negatiue part of my doctrine is formall hypocriſie. Which that you may more cleerly vnderſtand, conſider with me three kinds of hypocriſie: priuie hypocriſie, groſſe hypocriſie, formall hypocriſie.

Priuie hypocriſie is that, by which a man makes profeſſion of more then is in his heart. And this ſometimes doth mixe it ſelfe euen with the faireſt and moſt ſanctified actions of God deareſt children; and doth ſooneſt inſinuate into a heart ſtored with the rich treaſures of true godlineſſe. For Satan, if he cannot detaine a mans ſoule in notorious ſinfulneſſe, in meere ciuill honeſty, or formality, but that by the ſacred inſpirations of Gods good ſpirit, it is pulled out of the mouth of hell, from the ſlauerie of ſinne, and courſes of darknes, into the glorious light and liberty of Chriſts kingdome; he is inraged with fierce and implacable furie, and doth euer certainly with eager purſuit perſecute that ſoule, both by his owne immediate malice, and by the cruell agencie of prophane men. And if ſo be he cannot procure a ſcandalous relapſe into groſſe ſinnes; yet that he may in ſome meaſure worke the diſhonour of God, and the diſcomfort of his nobleſt creature, the two maine ends of all the policies of hell; he doth labour to diſtaine the pure ſtreames of diuine grace in the foule puddle of our corrupted nature; and at leaſt to faſten the ſpots of priuie hypocriſie vpon the beſt actions, and the very face of innocencie. This hypocriſie (as I take it) ariſeth from ſpirituall pride. For when a godly man, by the great

great worke of regeneration is become *more excellent, then his neighbour*; as indeed he incomparably is, howſoeuer the worlds eſtimation be otherwiſe: Becauſe the one is, as yet, a limme of Satan, receiuing from him the curſed influence of foule pollutions, of vncleannes, and lying, of malice and reuenge, of pride and prophaneſſe, &c. The other is alreadie a bleſſed member of Chriſts myſticall body, continually inſpired with holie motions and the life of grace. The one lies polluted in his owne blood, incompaſſed with the menſtruous clouts of loathſome corruptions; of all natures, except onely the Diuell and his angels, the moſt wretched and forlorne; of the familie of hell, heire of horrour and deſolation: The other by the immortal ſeed of the pure and powerfull word of God, is made *partaker of the diuine nature*; clothed with the rich and vnualuable robe of Chriſts iuſtice; guarded with an inuincible troope of heauenly Angels; iuſtly intituled to a kingdome of vnconceiueable glorie, and pleaſures moe then the ſtarres of the firmament in number. The one is a wrongfull vſurper of the riches, honors and preferments of this life; for which hereafter he muſt be condemned to chaines of eternall darkneſſe, and a dungeon of endleſſe miſerie and confuſion: the other whiles hee continues in this world, is a rightfull owner and poſſeſſor of the earth, and all the creatures and bleſſings of God; and when hee departs hence, he ſhal be made a glorious inhabitant of thoſe ſacred manſions, where conſtant peace, vnmixed ioyes, and bleſſed immortalitie euen for euer and euer do dwell. Which great difference when the godly man perceiues, and his own prerogatiues, hee is filled with a ſtrange and ioyfull amazement and admiration at his owne happineſſe: which Satan ſeeing, who is perfectly experienced in all aduantages and opportunities for ſpirituall aſſaults; and working vpon the reliques of mans proud nature, doth cunningly draw him to aduance aboue that which is meete within himſelfe, in his owne opinion, the worth of his owne graces and vertues. Which that he may conuey and repreſent to the view of the world, with an excellencie proportionable to his owne ouer-

Pro. 12.26

2. Pet. 1.4.

weening conceit, he is forced to admit the secret and insensible poyson of priuie hypocrisie; which he doth more easilie at the first entertaine, because the pestilencie and bitternesse thereof is not discernable by reason of the predominancie and sweetnesse of the fresh present graces of Gods Spirit in his soule. But when by afflictions or disgraces, by some extraordinarie tentation or particular checkes from the ministerie of the Word, the vglinesse of it is discouered to his conscience; he for euer abhorres it, as a consuming canker, that would fret out the very heart of grace, and extinguish the life of sinceritie; and therefore with much humiliation and feruencie doth pray against it, striue against it, and by the mercies of God preuaile against it.

This kinde of Hypocrisie belongs not to my present purpose; onely by the way let mee giue aduertisement to the childe of God (for to him only I speake in this point, to the end he may keep his heart vnblameable in holinesse, and preserue the true relish and sound ioy of good actions entire, and vndistempered) that hee would strongly fence his heart with a gratious and vnfained humilitie, against priuie pride the mother of this hypocrisie; as against a close, vndermining, and a most dangerous enemie; and the more seriously and watchfully for these reasons: partly drawne from the nature of the sin: and partly from the state of his soule. From the nature of the sin:

1 First, other sinnes grow from poysonous and pestilent rootes; as Adulterie, from idlenesse; Faction, from discontent; Murther, from malice; Iesting out of the word of God, from a prophane heart; the Killing of soules, from Non-residencie; Enuie and flatterie, from a base and vnmanly weakenesse of minde; Violent ambition, from a distrustfull independencie vpon God; Scorning of godlinesse, from a reprobate sense: but this sinne springeth from a faire and vnsuspected fountaine, euen from zeale, godlie duties, and good actions.

2 Secondly, other grosse sinnes spread themselues vniuersally ouer the whole corrupt masse of all the sonnes of men; but

but this doth ſingle out the choſen of God, and takes vp his ſeate in the ſanctified ſoule.

Thirdly, this ſinne doth vnauoidably winde it ſelfe into the heart of a man, with a ſlie and peculiar kinde of inſinuation. For when a godly man for a good action or inward grace doth ſeeme to diſclaime pride in his conſcience, hee may be proud that he is not proud, euen of his humilitie; and that he is able to deſcrie his pride and corruptions more then others can doe. So endleſſe are the mazes of Satans circular tentations. 3

Fourthly, there is no depth of knowledge, no meaſure of grace, no eminencie of zeale can be exempted from hazard of ſurpriſall, by this laſt and moſt cunning encounter of Satan by priuy pride. *Paul*, that great inſtrument of Gods greateſt glorie, in whom there was a matchleſſe concurrence of diuine graces, and varietie of all manner of afflictions, notable meanes to keepe the heart of man in humilitie; yet leſt he ſhould be exalted out of meaſure through the abundance of reuelations, there was giuen vnto him a prick in the fleſh, the meſſenger of Satan to buffet him. 4

Reaſons taken from the ſtate of the regenerate ſoule, are theſe:

Firſt, let the beſt and moſt mortified man turne the eye of his conſcience from the fruitleſſe and dangerous ſpeculation of his owne worthineſſe; and faſten it a while vpon his corruptions and infirmities, vpon his many deficiencies in religious duties and executions of his calling, wants and weakneſſes in prayer and inward deuotion, his dulneſſe and vncheerefulnes in religious exerciſes, his omiſſions of ſeruices and occaſions for the inlarging of the kingdom of Chriſt, his cold and ſometimes cowardly proſecution of good cauſes, his now and then ſlinking from a bold profeſſion of ſinceritie, for feare of the vaine and wretched imputations of worldlings, &c. and out of this conſideration, hee will be ſo farre from ſelfe-conceitedneſſe, and a partiall ouerualuing of his owne gifts and vertues, that hee will finde much matter and iuſt cauſe to renew his repentance, to ſtand vpon 1

his guard againſt ſpirituall pride, to continue and encreaſe his humiliation, to double his zeale and reſolution for the glorifying of God, and ſubduing his owne ſecret corruptions.

2 Secondly, let him conſider, how before his calling he marched furiouſly and deſperatly vnder Satans colours, in the purſuite of pleaſures, vanities and worldly honours; with how reſolute hatred and contempt he oppoſed againſt ſinceritie and ſauing grace, as againſt needleſſe preciſeneſſe and folly; how fearleſly and how farre he ran in the paths of iniquitie, and the ſinfull paſſages of the kingdome of darkneſſe; where no reward was to be expected but ſhame and miſerie. But after it pleaſed the Lord to place his Angell in the way to ſtop the torrent of his impieties, and to ſet his ſacred word before his eyes, as a glorious light to direct him in the wayes of righteouſneſſe: let him remember how often he hath ſtarted aſide for falſe and imaginarie feares; how often hee hath ſtumbled euen in the euen path, through his owne heedleſneſſe; how often he hath ſtood ſtill in his way, either gazing on the painted and lying glorie of the world, or liſtening to the allurements and deceitfull charmes of his owne fleſh. Nay, how ſometimes he hath been inforced to retire by ſome cunning traine and malicious ſtratagem of Satan. So that (ſince his conuerſion) he hath but runne faintly and ſlowly, and wonne little ground in the grace of godlineſſe; although there be ſet before him the price of the high calling, the higheſt aduancement of the ſoule, fulneſſe of ioy, and the pretious treaſures of immortalitie. And if he demurre a while ſoundly vpon this point, he may for euer feare leſt a ſelfe-liking of his owne excellencie, be iuſtly plagued with a ſcandalous fall into ſome groſſe ſinne; which beſides it owne particular ſting, will vnto his great diſcomfort awake the old ſinnes of his vnregeneration; like ſo many ſleeping Lions, with open mouthes to charge afreſh vpon the conſcience with new terrors and fearefull vexations.

3 Thirdly, let the godly Chriſtian looke vp at the liberall and mercifull hand of God, which out of the bottomleſſe depth

depth of his owne bountie hath reached vnto him, whatſoeuer gifts he hath; whether of bodie, or minde, of honours or outward poſſeſſions, of nature or grace: and hee ſhall finde farre greater reaſon to be continually grieued and humbled, that the bright and vnſpotted beames of Gods ſanctifying Spirit are foully darkened and leſſened in his body of death; then to be exalted in his owne conceit, in that it hath pleaſed God of his meere and free mercie to illighten the darknes of his heart; without which ſupernaturall illumination hee ſhould haue liued in blindneſſe and miſerably vntill death; and after this life been caſt out into vtter darkneſſe and remedileſſe deſolation.

Fourthly, let him take heed how he harbors and nouriſhes this viper of ſpirituall pride in the boſome of his ſoule; leſt it taking vnſeaſonable heate and warmth from his zeale, endanger the whole frame of his new man. Either by perſwading him to embrace ſome groundleſſe ſingularitie of vnwarrantable opinions; which by reaſon of his vertues will ſpread more plauſibly, & by conſequent more dangerouſly. For a perſwaſion of integritie is not onely a motiue to roote an opinion deeply in a mans owne apprehenſion; but alſo a meanes to make it more currant and paſſable with the admirers of his graces. Or elſe this ſpirituall pride may (by Gods iuſt iudgement) draw vpon him a deadneſſe of heart, a dulneſſe of zeale, an intermiſſion of operations of grace; which the child of God doth infinitly more feare then any affliction or croſſe that can poſſibly befall him from prophane men, either vpon his bodie, or ſtate, or good name. 4

Theſe reaſons may iuſtly moue euery faithfull Chriſtian with much earneſtneſſe and prayer to labour after, and ſettle ſurely in his heart a true and vndiſſembled humilitie; as the onely ſoueraigne meanes to preſerue the life and vigour of his graces in his owne ſoule, their fruit and benefit to others, their bleſſing and acceptation with God: and with the watchfulleſt eye of his ſpirituall wiſedome, to hold in perpetuall iealouſie the cunning ſleights and windings of this inſinuatiue ſinne of priuie pride; that both ſo peſtilent a canker

may be kept out of the soule, and the passage may be stopt to priuie hypocrisie; with which, I told you before, Satan doth endeuour with might and maine to discomfort aud disgrace the actions and exercises, euen of the child of God.

2 The second kinde of hypocrisie is grosse hypocrisie; by which a man professeth that which is not in his heart at all, and so deceiues others, but not in his owne heart. And this is most properly hypocrisie: For the Greeke word ὑπόκρισις, signifieth a stage-player; who sometimes putteth on the robes and maiestie of a Prince, himselfe being of a base and neglected state: Or the grauitie and wisedome of a Counseller, himselfe being of roguish and dissolute conditions: Sometimes he representeth a chast and modest louer, his owne life being a practice of vncleanesse: Sometimes he assumeth a good and honest vocation, his owne being accursed and vnwarrantable. Euen such is the grosse hypocrite vpon the stage of this world, a very painted sepulcher and whited wall, glorious indeede in outward fashions and solemnities, in shewes and representations to the eye of the world; but if it were possible for a man to make an exact inquirie into the close and hidden passages of his heart, hee should finde many blacke and bloodie proiects, for compassing reuenge euen vpon surmised opposites; many ambitious steps built vpon flatterie and dissembling, baseneſse and briberie for his rising and preferments; many stinging swarmes of fierie lusts and impure thoughts, which are either spent in speculatiue wantonnesse and the adulteries of the heart; or else for feare of the worlds notice, breake out only into a strange and secret filthinesse. In a word, vnder the vaile of his outward religiousnesse, he should see a perfect anatomie of the infinite and deceitfull corruptions of the heart of man, and many plausible and politique conueiances to bleare the eyes of the world; howsoeuer wretched man vpon his owne sillie and forlorne soule hee certainly drawes an exceeding waight of vengeance. This kinde of hypocrite is more miserable and of lesse hope then the open sinner.

1 First, because he sinneth against the light of his conscience, which

which manner of ſinning makes him incapable of ſauing graces. For how can that heart, which to naturall hardneſſe addeth a voluntarie obſtirmation in ſinne and reſiſtance to godly motions, receiue the ſoftening and ſanctifying ſpirit of God? How ſhould thoſe vnruly affections be tamed by the power of religion, who pleaſe themſelues, and hold it their greateſt glorie to ſeeme moſt moderate outwardly, when inwardly they boyle moſt intemperatly in luſt, pride, malice, contempt of zealous ſimplicitie, and in other foulleſt pollutions? How ſhould the brightneſſe of wiſedome ſhine, where the windowes of the ſoule are ſhut cloſe, wilfully and vpon ſet purpoſe?

Secondly, by reaſon of the ſhining lampe of an outward profeſſion, howſoeuer he want the oyle of grace in his heart, hee ſo dazles the eyes of men, that he barres himſelfe of thoſe reproofes and wholeſome admonitions, whereby the open ſinner is many times confounded and amazed in his conſcience, humbled and caſt downe in himſelfe, and happily reclaimed and conuerted. 2

Thirdly, all publike reprehenſions and aduertiſments from the miniſterie of the Word, although they be as ſo many loud cryes ſounding in his eares, to awake him out of the dead ſlumber of hypocriſie; hee either interprets to proceed from ſome particular malice, or indiſcreet heate; and ſo paſſes them ouer with a bitter and peremptorie cenſure: or elſe out of the pride of his heart hee poſteth them ouer from himſelfe, as not infamous or notorious in the worlds opinion, and transferres them vpon the open ſinners; being aſſured that in the iudgement of others, whom hee blindes and deludes by his Art of Seeming, they belong not to him. 3

Fourthly, he is iuſtly obnoxious to an extraordinarie meaſure of Gods hatred and indignation. For euery ingenuous man out of the grounds of moralitie, holdeth in greateſt deteſtation a doubling and diſſembling companion; as a fellow of extreme baſeneſſe and ſeruilitie, moſt vnworthie to be entertained either into his inward affections and approbation, 4

bation, or outward ſeruices and imployments; how much more the God of heauen and earth, who ſeeth cleerely into the inmoſt cloſet of the heart? For hell and deſtruction are before the Lord, how much more the hearts of the ſonnes of men? I ſay, how much more muſt hee needs double his infinite hatred of ſin againſt the double iniquitie of hypocriſie? how muſt his ſoule abhorre that wretched creature, which beares the world in hand, and makes a ſhew vnto men, that he ſtands for God and his honour and ſeruice; but indeed is a cloſe factor for Satan, his owne pleaſures and the powers of darkneſſe? And as the hypocrite is ſubiect to Gods extraordinarie hatred; ſo is he liable to an extraordinarie weight of vengeance: For when the wrath of the Lord is once inkindled againſt him, it is poured out like fire, and burnes euen to the bottome of hell. His feare commeth like an horrible deſolation, and his deſtruction like a whirlewinde. Terrors ſhall take him as waters, and a tempeſt ſhall carrie him away by night: And ſo certaine are theſe plagues, that as though the hypocrite were alreadie turned into a Diuell, or into the very fierie lake, it is ſaid in the Goſpell, of other ſinners, that they ſhall haue their portion with the hypocrite, where ſhall be weeping and gnaſhing of teeth.

Good Lord, it is ſtrange and fearefull, that ſo noble and excellent a creature as man, endued with reaſon and vnderſtanding like an Angell of God; hauing (beſides the pretiouſnes of the holie booke of God) thoſe great and vniuerſall motiues, the immortalitie of the ſoule, the reſurrection of the dead, the ioyes of the kingdome of heauen, the endleſſe paines of the wicked, which except he be a damned Atheiſt, hee doth certainlie beleeue; and whereas hee might liue on earth with vnconquerable comfort, and ſhine hereafter as the brightneſſe of the firmament; be a companion of Saints and Angels, and ſtand in the glorious preſence of the higheſt Maieſtie for euer and euer: yet for all this will euen wilfullie againſt the light of his conſcience, and with the certaine knowledge of his heart, by his groſſe hypocriſie, ſecret abominations and vncleannes, priuie practiſes for ſome

wretched

wretched pleaſures and preferments, make himſelfe in the eyes of God (howſoeuer he deceiue men) a very incarnate diuell vpon earth; and after this life, iuſtly heape vpon his body and ſoule all the horrors and deſpaires, tortures and plagues, which a created nature is capable of!

Oh that the hypocrite would conſider theſe things in time, leſt the wrath and fierie iealouſie of the Lord breake forth vpon him ſuddenly and ineuitably, like ſorrowes vpon a woman in trauell, and teare him in pieces when there bee none that can deliuer him! Well may hee carrie the matter ſmoothly for a time, and by his iugling diſſimulation caſt a miſt about him, and inwrap himſelfe in darkneſſe from the eye of the world; yet let him know, that in the meane time his ſinnes are writing by the hand of Gods iuſtice, with the point of a Diamond, in the regiſter of his conſcience. And when their number and meaſure is accompliſhed, the Lord will come againſt him euen with whole armies of plagues and vengeance, as againſt the moſt hateſull obiect of his reuenging iuſtice; the moſt baſe and vnnaturall Oppoſite to ſo pure a Maieſty; and the moſt notorious and tranſcendent inſtrument of Satans deepeſt malice.

This kinde of hypocrite belongs not to my preſent purpoſe; and therefore I leaue him (without ſound and timely repentance, to ſome ſtrange and markable iudgement euen in this life: Or if he paſſe theſe few dayes honorably and proſperouſly (as it is many times the lot of the wicked), let him expect vpon his deaths-bed the fiery darts of Satan empoyſoned with helliſh malice and cruelty, to bee faſtened deeply in his ſoule; and ſuch pangs and anguiſh of conſcience, that will poſſeſſe him of hell before hand. Or if hee depart out of this world without ſenſe of his ſinne, or elſe at the beſt, with ſome formall and perfunctorie ſhew of penitencie; yet let his heart tremble for the feares that it ſhall feare at the great and terrible day of the Lord: when the vizard of his hypocriſie ſhall certainly be pulled off his face; and hee aſhamed and confounded in the preſence of the bleſſed Trinity, of Angels, and all the men that euer were; and irrecouerably

abandoned from the face of God, and from the fruition of his ioyes, to the moſt conſuming flame of the fire of hell, and the lothſomeſt dungeon of the bottomleſſe pit.

3 The third kinde of hypocriſie is formall hypocriſie, by which a man doth not onely deceiue others with a ſhew of piety and outward forme of religion; but alſo his owne heart with a falſe conceit and perſwaſion that he is in a happie ſtate, when as in truth his ſoule was neuer yet ſeaſoned with ſauing grace, and the power of religion. And I beſeech you marke me in this point: it is of greateſt conſequence to euery one for a ſound triall and examination of the ſtate of his conſcience, whether he yet liue the life of God, and ſtand in the ſtate of grace, or lie enthralled in the fetters and ſlauerie of ſin and Satan. For herein I muſt tell you, how far a man may proceed in outward profeſſion of the truth, in ſupernaturall decreaſe of ſinfulneſſe, in ſome kinds and meaſure of inward graces, and yet come vtterly ſhort of true happineſſe; and without an addition of the truth of regeneration and a ſound conuerſion, ſhall be cut off for euer from all hope of immortality, and ſhall neuer bee able to ſtand firme and ſure in the day of the Lord Ieſus.

For a more perſpicuous explication of this point, conceiue with me thoſe perfections, which may befall a man as yet vnregenerate and in the ſtate of damnation.

We may ſuppoſe in him; firſt, all thoſe gifts which the poſſibility of nature can conferre vpon him, all ornaments of Arts and knowledge, of wiſedome and policy: not onely that which is purchaſed by experience, obſeruation, and imployment in points of State; but alſo the ſpirit of gouernment, as *Saul* had. To theſe wee may adde, gentleneſſe and fairneſſe of conditions, an exactneſſe of ciuill honeſty and morall iuſtice, immunity from groſſe and infamous ſinnes. And thus farre the Heathens may goe: And thus far we proceeded in our laſt Diſcourſe. But in theſe times of Chriſtianity, a reprobate may goe farre further then euer the moſt innocent Heathen that euer-liued could poſſibly; though ſome of them were admirable for their milde and mercifull

diſpoſition

diſpoſition, ſome for their vertuous ſeueritie, ſome for integritie of life, ſome for conſtancie and reſolution in goodnes, ſome for preferring the vnſpottednes of their life before moſt exquiſit tortures. For to all theſe he may adde a glorious profeſſion of the Goſpell, a performance of all outward duties and exerciſes of religion, many workes of charitie and monuments of his rich magnificence. Nay, beſides all this he may be made partaker of ſome meaſure of inward illumination, of a ſhadow of true regeneration; there being no grace effectually wrought in the faithfull, whereof a reſemblance may not be found in the vnregenerate. This laſt point wil more clearely appeare vnto you out of the 8 of *Luke*, and the 6 to the Hebrewes.

In the eighth of *Luke*, the hearer reſembled vnto the ſtony ground, is the formall hypocrite; who is there ſaid, to beleeue for a time, and therefore by the inward, though more generall and inferiour working of the ſpirit, may haue a temporarie faith begot in him. In which faith we may conſider theſe degrees.

Firſt, he may bee endued with vnderſtanding and knowledge in the word of God. 1

He may be perſwaded that it is diuinely inſpired, and that it is moſt true. 2

He may ſee clearely by the Law of God the grieuous intolerablenes of his ſins, and the heauie iudgements due vnto them. 3

He may be amazed and terrified with fearefull horror, and remorſe of conſcience for his ſinnes. 4

He may giue aſſent vnto the couenant of grace in Chriſt, as moſt certaine and ſure; and may conceiue, that Chriſts merits are of an inualuable price, and a moſt pretious reſtoratiue to a languiſhing ſoule. 5

He may be perſwaded in a generalitie and confuſed manner, that the Lord will make good his couenant of grace vnto the members of his Church; and that he will plentifully performe all the promiſes of happineſſe vpon his children. 6

He may be troubled in minde with grudgings and diſtra- 7

ctions, with reluctation and ſcruples before the commiſſion of ſinne, out of the ſtrength of naturall conſcience, ſeconded with a ſeruile apprehenſion of diuine vengeance, but eſpecially illightned with ſome glimmerings of this temporarie faith. Much a doe was there euen with *Pilate*, inward trouble and tergiuerſation, before he would be brought to giue iudgment on Chriſt. *Herod* was ſorry before he beheaded *Iohn Baptiſt*. And theſe men, I hope, were farre ſhort of the perfections attainable by the formall hypocrite.

8 After a ſinne committed, beſides the outward formes of humiliation, by the power of this temporary faith, hee may bee inwardly touched and affected with ſome kind and degree of repentance and ſorrow; I meane not onely that, which is a preparatiue to deſpaire and helliſh horror, but which may ſometimes preuent temporall iudgements, as in *Achab*, and with a ſlumbering and ſuperficiall quiet, ſecure the conſcience for a time. And from this faith may ſpring fruites: Some kind and meaſure of hope, loue, patience, and other graces. It is ſaid in the Euangeliſts, that that hearer (which wee call the formall hypocrite, receiues the word with ioy. Whence may be gathered:

1 Firſt, that with willingneſſe and chearefulneſſe, he may ſubmit himſelfe to the miniſtery of the Word.

2 With forwardneſſe and ioyfulneſſe, he may follow and frequent Sermons.

3 With a diſcourſe of the ſufferings of Chriſt, he may be moued euen vnto teares for compaſſionate indignation; that ſo glorious and infinite innocencie ſhould be vext with al manner of indignities and torments, for the groſſe and wilfull impieties of ſinfull men.

4 He may loue and reuerence, giue countenance and patronage to the Miniſters, whom he heares with gladneſſe. For it is the nature of man, to be kindly and louingly affected vnto him that brings him a meſſage of ioy and comfort.

5 He may eſteeme the negligent, or no hearers of the word of God, as prophane and of ſeared conſciences: which doe not onely abandon the neceſſarie meanes of ſaluation, but that

that they may with more ſecurity and abſolutenеſſe reape in this life what ſenſual profit or pleaſure ſoeuer the world yeeldeth, endeuour to baniſh and extinguiſh all thought and notice of heauen or holineſſe.

The word of God by this temporary faith and other graces may worke ſuch a change in him, as is called *the vncleane ſpirits going out of a man*: Mat. 12.43. *A flying from the pollutions of the world*: 2. Pet. 2.20. *A waſhing*: 2. Pet. 2.22. And may haue ſuch power vpon him, that he may do many things thereafter. *Herod* is ſaid to *haue reuerenced Iohn, to haue heard him gladly, and to haue done many things*: Marke 6.20. 6

To theſe for illuſtration, and becauſe we are hereafter to conſider their differences from a true, entire and vniuerſall ſanctification; we may adde thoſe fiue degrees incident to the reprobate: Heb. 6.

Firſt, he may be illightned in his vnderſtanding, with ſome glimpſes of heauenly light. 1

Secondly, he may haue ſome taſte in the heart of the heauenly gift. 2

Thirdly, he may be made partaker of the holy Ghoſt, the author and fountaine of all graces. 3

He may in ſome meaſure enioy the good word of God, the glorious inſtrument of the conuerſion of ſoules. 4

He may haue ſome taſte and feeling euen of the powers of the world to come. 5

Nay, and beſides all theſe, that which nailes him faſt vnto formalitie, and makes him with contentment to walke in a plodding courſe of outward profeſſion, is a perſwaſion that he is already in the way of life, when as yet he neuer entred, no not the very firſt ſtep vnto it. For indeed he may bee perſwaded (though from falſe and miſtaken grounds) that he is rich in heauenly things, and hath need of nothing; and that he is already poſſeſſed of the kingdom of grace, and intituled to the Kingdome of glorie; and yet bee moſt wretched and miſerable, and poore, and blind, and naked. His ſtate in this caſe being not vnlike the dreame of a poore or hungry man, which in his ſleepe filleth himſelfe with varietie of dainties,

or tumbles himself amid his rich treasures and heapes of gold: but when he awaketh, behold, hee is faint, his soule longeth, and he embraceth nothing but emptinesse and aire; yea, and besides, the very imaginarie fruition of his supposed happinesse, when he is awaked, encreaseth his languishing, and doubles the sense of his necessities. Euen so the formall hypocrite in this life dreames of much comfort to come, makes sure of heauen, thinks himselfe the onely man, his μόρφωσιν εὐσεβείας, as the Apostle calles it, his *forme of godlinesse* in his conceit, is the onely true state of saluation; whatsoeuer is short of him, is prophanesse; whatsoeuer is aboue him is precisenes. But when vpon his deaths-bed he awaketh, and hath his conscience illightned, and his particular sinnes reuealed vnto him, in stead of catching a crowne of glory, which he hath vainely possest in his hopefull securitie, he graspeth nothing but feare and amazement, anguish and sorrow. Yea, and now his former false perswasion of his happie state enlargeth the gulfe of his despaire, and makes him more sensible of his present and vnexpected miseries.

2. Tim. 3. 5.

Giue me leaue, I beseech you, to enlarge this point, and to acquaint you with some reasons of this perswasion. For a false perswasion of already being in the state of grace, is a barre that keepes thousands from the state of grace indeed.

The good Spirit of God (you know) doth perswade euery regenerate man by a sweet and silent inspiration, out of a consideration of an vniuersall change and sanctification, and present sinceritie in all the powers and parts of his soule and body, and calling, that he is most certainely in the state of grace, and heire of heauen. Whence spring perpetually whole Riuers of vnspeakeable comfort, that most then refresh his soule, when he is neerest to be ouerwhelmed of the maine Ocean of the worlds bitternesse and pressures.

In a lying resemblance to this sacred worke of the holy Ghost in the hearts of Gods children, Satan, lest he be wanting to his, puts on the glorie of an Angell of light; and insinuateth into the imagination of the formall hypocrite some flashes of comfort and conceits that hee is in state of grace, and

and ſhall be ſaued. Whence iſſues a curſed ſecurity, a wretched oppoſition to more ſincerity then hee findes in himſelfe, a ſlumber and benummednesſe of conſcience, an impatiency of hauing his formality cenſured by the miniſtery of the word; a neglect of a more ſound ſearch into the ſtate of his ſoule. For Satan (in his Angelicall forme) tels him, that more ſtrictneſſe and purity is but onely a proud hypocriſie and pretence of ſuch as affect a tranſcendencie aboue the ordinary degrees of holineſſe; and bids him take heed of being too buſie and pragmaticall in taking notice of euery ſmall corruption and infirmity: for tenderneſſe of conſcience, and a too nice apprehenſiueneſſe of euery little ſin, will vncomfortably enchaine him to Melancholy, Vnſociableneſſe, and ſome degrees of deſpaire. And howſoeuer (ſaith Satan) ſome Preachers of preciſer humour, out of their vnhallowed zeale and cenſorious auſterity, breathe out nothing againſt thee but fire and brimſtone, indignation and wrath, damnation and horror; yet take not theſe things to heart, but let ſuch peremptory comminations paſſe as malicious thunder-bolts, diſcharged from too fiery ſpirits, begot by indiſcreet heate, and directed to priuate ends. Thus this wilie ſerpent cries, peace, peace vnto his ſoule; when (God knowes) there is no peace towards, but noiſe, and tumbling of garments in blood, and burning and deuouring of fire. The conſcience indeed may be aſleepe for a while, like a fierce wild beaſt gathering vigour and puiſſance, that being awaked by the hand of God, at the approch of ſicknes or death, may more implacably rend, deuoure and torment for euer.

But I come to the grounds of this perſwaſion. I told yee before, that the ſpirit of God aſſures his children that they are in the ſtate of grace, out of a conſideration of an vniuerſall ſinceritie in all their waies. But Satan for his children hath other reaſons, which I conceiue to be ſuch as theſe:

First, the formall hypocrite is notably confirmed that his ſtate is good, when he compares himſelfe with thoſe which are more ſinfull: as Murtherers, Adulterers, Drunkards, Prophaners of the Sabbath, Vſurers, Swearers, Liers, Ieſters I

ſters out of the word of God, and fellowes of ſuch notorious ranke. But if (beſides the diſclaiming of theſe, his conſcience be able to informe him of his ciuill honeſty, externall iuſtice, ſome workes of charity, &c. Why then, the matter is put out of all controuerſie, and hee preſently canonized a Saint in his owne conceit. You may ſee his picture in the eighteenth of Luke: *O God, I thanke thee, that I am not as other men are, extortioners, vniuſt, adulterers, or as this Publican.* There is his exemption from common prophaneſſe. *I faſt twice in the weeke, I giue tithes of all that I poſſeſſe.* There is his outward iuſtice and religious ſolennities. But you muſt not conceiue that the formall hypocrite doth proclaime this in publike, with ſuch groſſe and palpable oſtentation: Nay, (perhaps) when it ariſeth, hee lets it not reſt long in his owne thoughts, leſt by this vanity his vertues loſe their grace, and he his comfort. But certaine it is, a conſciouſneſſe of his being free from infamous impieties, of his morall honeſty, performance of outward duties of religion, and ſome inward, in ſome meaſure (though not vniuerſally, nor to the degree of the children of God) is one of the beſt grounds hee hath for his aſſurance of being in ſtate of ſaluation. Parallel to this of *Luke*, is that, Prou. 30. verſ, 12. *There is a generation that are pure in their owne conceit, and yet are not waſhed from their filthineſſe.* That is, they imagine their temper of religion, their pitch of holineſſe, their formall Chriſtianity, to bee the very right path to heauen; when indeed they were neuer truly humbled with a ſenſe and ſight of their ſins out of the law and iudgements of God. They were neuer acquainted with the pangs of conſcience in a new birth, or the myſteries of ſaluation: but within are full of hollow-heartedneſſe, lukewarmeneſſe, and much bitterneſſe againſt true godlines and the power thereof.

II The ſecond reaſon whereby the formall hypocrite is moued to thinke his ſtate to be good, and the way of his life to be right, is a preiudice which hee conceiues from the imputations which the world layeth vpon the children of God: ſuch as are Pride, Hypocriſie, ſingularity, Melancholie, Simplicity,

Simplicity and the like. But before I deſcend to theſe particulars, giue mee leaue to propoſe vnto you the fountaine and ground of them, which I take to bee that great and eternall oppoſition which is naturally betwixt light and darkneſſe; the life of grace, and a death in ſinne; ſincerities and prophaneſſe; the children of God, and the wicked. Gods children, you know, in this world liue as ſheepe among wolues. In the ſtormie times of the Church, their perſecutors are indeed euen wolues in the euening, for their inſatiable cruelty, and vnquenchable thirſt, in drinking vp the blood of the Saints: And in the Halcyon dayes and faireſt times of the Church, yet they haue thoſe which will bee prickes in their eyes, and thornes in their ſides. If they cannot vexe them in a higher degree, yet they will bee ſure to lay on loade with baſe indignities, diſgraces, ſlanders, and lying imputations. And their hatred is of that ſtrange nature and qualitie, that it is diſcharged euen againſt the goodneſſe of the godly, their zeale, their forwardneſſe in religion, their faithfulneſſe in their calling, and the like, as againſt it proper obiect. This is plaine in *Ieremie: Ieremie* Chap. 15. neither borrowed on vſurie, nor lent on vſurie; hee was free 10. from all colour of giuing offence, or doing wrong: Nay, his gracious heart was ſo wholly melted in compaſſion, that hee wiſhed that his head were full of water, and his eyes a fountaine of teares, that hee might weepe day and night for the deſtructions of his people. And yet of that people euery one contended againſt him; there was not a man but hee curſed him. The onely reaſon was, becauſe whatſoeuer the Lord ſaid, that hee faithfully ſpoke, and kept nothing backe, but ſhewed them all the counſell of God. It is yet more plaine in *Dauid*, Pſalm. 38. 20. *They alſo that reward euill for good, are mine aduerſaries, becauſe I follow goodneſſe.* The word there in the originall inſinuateth ſuch an extreame and deadly hatred, that from thence comes the Diuels name, *Satan.* שטן So that howſoeuer this enmitie betwixt the world and the children of light, be many times bridled by the reſtraining ſpirit of God, ſometimes by the ingenuouſneſſe of the wicked

ked, or their morall vertue or policie, or ſome by-reſpect, or by accident bee turned into loue; becauſe by the preſence and prayers of the godly, they many times eſcape iudgements, and receiue bleſſings. Yet I ſay, howſoeuer it bee thus bridled, in it ſelfe it is more then ordinary or naturall, and hath in it ſome degree and mixture of helliſh virulencie. Ordinary hatred expires in the downe-fall of his aduerſarie: Nay, any one of generous mind (out of the intereſt hee chalengeth in the common ſtate of humanity) will commiſerate the diſtreſſe and affliction euen of his greateſt and baſeſt enemie; but much more of one of noble ſpirit and eminent worth, and more then that, of one that hath followed him with all offices of kindneſſe and loue: yet the flame of this hatred is ſo fierce and ſo ſet on fire by hell, that it is not extinguiſhed euen with the blood of his ſuppoſed Oppoſite, but barbarouſly ſports in his miſeries, and with inſolencie tramples vpon his deſolations. This appeareth cleerly in the example of *Dauid*, Pſal. 35. 15. *But in mine aduerſity they reioyced, & gathered themſelues together: the abiects aſſembled themſelues againſt me, and I knew not; they tare me and ceaſed not.* Who without indignation can thinke vpon theſe leaud companions, and baſe drunkards, that with the falſe ſcoffers at bankets gnaſhed their teeth, and cruelly inſulted ouer the miſery and diſgrace of that man, that was a man after Gods owne heart, of incomparable excellency, and ſo kindly affected towards them, that when they were ſicke, hee clothed himſelfe with a ſacke, he humbled his ſoule with faſting, and mourned as one that mourneth for his mother? You ſee then the fountaine both of the greater flouds of bloody perſecutions, and the leſſer ſtreames of inferiour vexations; as ſlanders, railings, and falſe imputations. To ſome particulars whereof I now come:

Firſt for Pride. It is moſt certaine that Pride truly ſo called, is the moſt peſtilent and incompatible Oppoſite that Grace hath: and therefore he that is moſt ſanctified, moſt fights againſt it. For beſides that, this fierie dart is deeply impoyſoned in our corrupted nature, Satan knowes out of his

his own experience how to manage it with notable cunning; and he followes this weapon with ſuch eagernes and confidence, that after it is broken vpon the ſhield of faith, yet hee labours with might and maine to faſten ſome ſplinter or other, euen in the ſoule humbled for ſin, and vowed vnto the ſeruice of God, as I told you in the firſt part of priuie hypocriſie. But I appeale vnto the conſciences of the children of God, whether many times the world doth not interpret that to be pride in their actions & carriage, which is nothing elſe but a gratious freedome of ſpirit, ariſing from a conſciouſnes of their innocency and independencie; whereby they are inabled to ſtand with courage againſt corruptions and the ſins of the time, to follow good cauſes with boldneſſe, with reſolution to defend a knowne and warrantable truth, and indeed to preferre the ſaluation of their ſoules, before the gaining of the whole world. Innocency makes them as bold as Lions: *The wicked flee when none purſueth; but the righteous are bold as a Lion:* And their warrant is out of Iſai. 51. verſ. 7. 8. *Hearken vnto me ye that know righteouſneſſe, the people in whoſe heart is my Law. Feare ye not the reproch of men, neither be ye afraid of their rebukes. For the moath ſhall eate thē vp like a garment, and the worme ſhall eate them like wooll: but my righteouſneſſe ſhall be for euer, and my ſaluation from generation to generation.* Independencie holds their hearts vpright in all their actions, that they are neither ſwaid awry by partialities, or ſecret relations to wrong ends. I meane not independencie in reſpect of lawes, gouernment, authority, charity, vnity with the Church, or the like, I meane no ſuch independency: but in reſpect of baſeneſſe, flattery, corruption, temporizing, indirect proſecution of their honours and preferments, &c. which are fetters of Satan, by which he confines many to a wretched ſlauerie euen in this life, and (without repentance) to endleſſe miſery hereafter. Pro. 28. 1.

Secondly, hypocriſie is many times by the world vniuſtly laid vnto the charge of the children of God. *Dauid* had his full portion in this imputation, as appeareth in many Pſalms. The cauſes for this time I conceiue to be two: 2

1 The firſt may bee ſuſpiciouſneſſe, an argument euer of worthleſneſſe and impotencie. For inſufficiencie is moſt apprehenſiue and ſuſpicious. I know there is a godly iealouſie, and a iealouſie of ſtate; but I meane that ſuſpition which is oppoſed as an extreame to that imperfect vertue, the Moraliſts call immunity from ſuſpition; by which a man doth caſt the worth, actions and affections of another in his owne mould, and thinks euery man obnoxious to all the infirmities he finds in himſelfe. Hence it is, that he which indeed is truly an hypocrite, and neuer paſſed the perfection of the Phariſie, doth moſt confidently brand the childe of God with that name: hoping thereby to giue ſome poore ſatisfaction to his owne thoughts, that would gladly reſt in a formality; and notice to the world, that howſoeuer there may be pretences, yet indeed there is none better then himſelfe.

2 The ſecond cauſe is a diſabilitie, and blindneſſe in the naturall man of diſcerning and acknowledging the operations of grace. For let a man bee otherwiſe neuer ſo eminently or vniuerſally qualified; yet without the experience of the power of godlineſſe vpon his owne ſoule, he cannot ſee, hee will not bee perſwaded of the actions of grace in another man; and therefore interprets them to be nothing but hypocriſie, and onely pretended, vaine-glorioufly to gaine an opinion of more then ordinarie pietie. What the conceit of an vnregenerate man is of the ſtate of grace, is plaine out of the conference of our bleſſed Sauiour and *Nicodemus*. *Nicodemus* was a great Rabbi in Iſrael, a famous Doctor in the Law and the Prophets, in which no doubt he had many times read the doctrine of regeneration: yet when he comes to bee examined of the power and practice of it, he holds the new birth (without which no man can euer ſee God) to bee as impoſſible, as for an old man to returne into his mothers wombe and be borne againe. Euen ſuch is the iudgement of others in his ſtate, of the fruites, effects and courſe of ſanctification. And therefore I maruell that any child of God wil afflict his ſoule, hang downe the head, or remit on iot of his zeale in goodneſſe for vniuſt cenſures in this kind: ſith hee knowes that naturall

naturall men though neuer ſo wiſe, ſo learned, or glorious in the world, want ſpirituall taſte, and therefore cannot reliſh the fruits of the ſpirit; are blind and cannot ſee or iudge of the light of grace, are in darkeneſſe and cannot comprehend it.

Thirdly, the formall hypocrite doth ſettle himſelfe with more reſoluedneſſe in his opinion of being in ſtate of grace, when hee ſees the world account the children of God but a companie of fellowes, who, out of a proud ſingularitie, diuide themſelues from the common faſhions and cuſtomes of the world; not conſidering, that if euer he meane to ſaue his ſoule, he muſt be ſingular too in holineſſe and ſanctification (for I meane not in vnwarrantable opinion, or ſeparation from the Church). Except his righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſies, what ſingular thing doth hee? that is, except to his ciuill honeſtie and outward performance of religious duties, there bee added a ſingularitie of ſauing grace; and except beſides all other ornaments of mind, if it were poſſible, poſſeſt in full perfection, there be yet moreouer inſpired that bleſſed and precious vigor that quickens him to eternall life, he cannot enter into the Kingdome of heauen. 3

This note of ſingularitie hath in all ages been imputed to thoſe, that with a good conſcience haue laboured to keepe themſelues blameleſſe and pure in the midſt of a naughtie and crooked generation. *Behold* (ſaith *Iſaiah*, chap. 8. ver. 18.) *I and the children whom the Lord hath giuen me, are as ſignes and wonders in Iſrael, by the Lord of Hoſts, which dwelleth in mount Sion.* It had been no wonder had they been onely as ſignes and wonders amongſt the enemies of God, and nations of vncircumciſion; but that they ſhould be ſignes and wonders in Iſrael! God had choſen him but one little vineyard amongſt all the ſpatious forreſts of the earth; out of the glory of all the Kingdomes of the world he had choſen him but one handfull of people; and yet in that vineyard, his faithfull Ones are but as the berries after the ſhaking of an Oliue tree, two or three in the top of the vtmoſt boughs, and

foure or fiue in the high branches. In that little people, his children are but as the first fruites: so that euen in Israel they are become as monsters and spectacles of amazement. Then so it is indeed, that a man drawne out of the darkenesse of this world, and illightned with grace, is like a starre new created in the skie, that drawes all the world to gaze vpon it. Nay, and he draws not only the eies of men vpon him, but is an eiesore vnto them. For thus speaketh the wicked of the righteous man; Wisd. 2.15.16. *It grieueth vs also to looke vpon him, for his life is not like other mens: his waies are of another fashion. He counteth vs as bastards, and he withdraweth himselfe from our waies as from filthinesse; he commendeth greatly the latter end of the iust, and boasteth that God is his father.*

4 Fourthly, the formall hypocrite is well pleased with his present state, and very vnwilling to embrace more forwardnesse; because it is commonly thought, that the state of a true Christian indeed, is a life full of vncomfortablenesse, melancholy, austeritie and sadnesse. The heart of man is naturally greedy of ioy and contentment, and is either weakely or strongly refreshed, according to the vanitie or soundnes of the comfort in which it reposeth, but it must either enioy it in some kind and measure, or it will waste and consume it selfe. Hence it is, that those who want inward and spirituall ioy, arising from the testimonie of a good conscience, from an assurance of remission of their sinnes and the fauour of God, hunt after worldly contentments and carnall ioyes. At home in their owne hearts they find little comfort, rather much terrour if their consciences awake; and therefore they seeke to refresh themselues amid their treasures, honours and sports; as Plaies, in Tauernes, with merrie companie, and many other such miserable comforters; nay, they had rather be necessarily imploied then solitarie, not so much to auoide idlenesse as bitings of conscience. Yea, some had rather cease to be men, then that their consciences should awake vpon them; and therefore they labour to keepe it asleepe, and to drowne sorrow for sinne, with pouring-in of strong drinke. But let them looke vnto it, though it *goe downe pleasantly*; yet secretly

ſecretly and inſenſibly it ſtrengthens the rage, and ſharpens the ſting of the worme that neuer dies, againſt the day of their viſitation; for *in the end* (ſaith * *Salomon*) *it will bite like a Serpent, and hurt like a Cockatrice.* *Prou. 23. 32.

This outward and worldly ioy, becauſe the children of God doe not purſue; becauſe they will not relie vpon thoſe broken ſtaues of reed, they are eſteemed the onely melancholike and diſcontented men. But I maruell when, or with what eyes the worldlings look vpon the faithfull Chriſtian!

It may be, while he is yet in the ſore trauell of his new-birth, and humbled vnder the mighty hand of God with affliction of conſcience for his ſin. If ſo, then they ſhould know that men muſt mourne for their ſinnes, as one that mourneth for his onely ſonne: and be ſory for them, as one is ſory for the death of his firſt borne. There muſt bee in them a great mourning as the mourning of *Hadadrimmon*, in the valley of *Megiddon*: as it is *Zach.* 12. 11. And this ſorrow is a bleſſed ſorrow, for it brings forth immortality. And either themſelues muſt haue a part in it, or they ſhall neuer be made partakers of the fulnes of ioy at Gods right hand. What though the child of God lie for a night in the darkneſſe of ſorrow and weeping for his ſinnes? marke a while, and the day will dawne, and a day-ſtarre wil ariſe in his heart, that will neuer ſet vntill it hath conducted him vnto the light, that no man can attaine vnto: The ſunne of righteouſneſſe will preſently appeare, and will dry away his teares, and with euerlaſting light will ſhine vpon him for euermore.

But it may be the worldlings take notice euen of the whole courſe and beſt ſtate of the child of God, and yet can ſee nothing therein but vncomfortable ſtrictneſſe, and ſad auſterity. But then I muſt tell them they looke onely vpon him with carnall eyes, and deceiue themſelues: for ſo indeed he doth not appeare a boyſterous *Nymrod*, or diſſolute Ruffler, amid the vanities and delicacies of the world; that is for Satans reuellers, who haue ſmiling countenances, but bleeding conſciences; glorious outſides, but within nothing but rottenneſſe

rottenneſſe and prophaneſſe, much laughing when the heart is ſorrowfull. But if they were able with illightened eyes to pierce into the inward parts of Gods childe, they ſhould ſee within, hope already feaſting vpon the ioyes of eternity: they ſhould ſee faith holding faſt the writings, by which the kingdome of heauen is conueied vnto his ſoule, ſealed with the pretious blood of the Sonne of God; that not man nor diuell is able to wreſt out of it hand: They ſhould ſee the white ſtone mentioned in the Reuelation, wherin there is a new name written, which no man knoweth ſauing he that receiueth it. Whence ſpringeth ſuch a ſtrong comfort and high reſolution in the affaires of heauen, that no ſword of the Tyrant, no flame of cruelty, nor the combination of heauen and earth ſhall euer be able to amaze, abate or extinguiſh.

5 Fifthly, the formall hypocrite doth more confidently continue in a ſelfe-liking of his owne ſtate, though the ſtate of vnregeneration; becauſe hee ſeeth thoſe that (beſides his outward forme of religion) are indued with an inward and vnfained ſincerity in all their waies, to be reputed but as the of-ſcouring of all things, the ſimple fellowes and preciſe fooles of the world. They haue indeed been ſo accounted in all ages. For the hearts of wicked men being ſtuft with prophaneſſe and earthly pleaſures, being ſwelled with ambition and worldly wiſedome, eaſily bring foorth pride and contempt: And therefore they looke a farre off at the children of God, as at fellowes of baſe aud neglected condition, of low ſpirits, of humble reſolutions, of weake minds, vnable to manage affaires and occurrents for their preferments, of no dexterity to plant themſelues in the face and glory of the world; when (God knowes) if they could be perſwaded that there were no heauen but vpon earth; and that the power and exerciſe of godlineſſe were nothing but an vnneceſſary preciſeneſſe; if they would enlarge their conſciences proportionably to the vaſt gulfe of the times corruptions; if they durſt make a couenant with death, and an agreement with hell, and put the euill day farre from them; ſure they might

might out-step many of these great Ones in their Proiects of policie, and the precedencies of the world: but sith they cannot, they dare not, they will neuer by the grace of God bee so perswaded; they are well content with their continuall feast, a good conscience; while the others are fatted with their wine and their corne and their oyle, against the day of slaughter. And then at that day they wil change their minds. For go, I beseech you, into the sanctuarie of the Lord, and vnderstand their end; they are now vpon the stage of this world in their full glory; but were they as mighty as Leuiathan, as cruell as Dragons; could they reare their honours to the height of the clouds, nay, aduance their thrones aboue beside the stars of God, yet they must downe, they haue but one part to play, they must make their beds in the dust; and then when they are once disroabd of their greatnesse and glory, and stript naked of their honors and preferments, and without all mitigation by worldly comforts, left vnto the full rage of a stinging conscience; then they change their note, and alter their iudgements, and sigh for griefe of mind, and say within themselues: These are they whom we sometime had in derision, and in a parable of reproch: wee fooles thought their life madnesse, and their ende without honour. How are they counted among the children of God, and their portion is among the *Saints*! Therfore wee haue erred from the way of truth, and the light of righteousnes hath not shined vnto vs, and the sun of vnderstanding rose not vpon vs: we haue wearied our selues in the way of wickednesse and destruction, and we haue gone thorow dangerous wayes: but we haue not knowne the way of the Lord.

But here by the way I must giue this caueat, left I bee mistaken in this last point, or that which follows: I doe not diuide (by necessary and ineuitable diuorce) greatnesse and godlinesse, holinesse and high places; God forbid: I make betwixt them no other opposition then *Dauid* doth in the 73. Psalme, himselfe being most holy and most honourable. I rather infinitely desire to inflame the noble and worthie spirits of all those whom the Lord hath aduanced in gifts, in

greatneſſe, in honours, in gouernement or any kind of precedencie aboue their brethren, to a proportionable excellencie of zeale and ſanctification. For certainely as power, policy, authority being abuſed, and not ſanctified to the owners, become in the meane time ſtrong pillars for the ſupporting of the kingdome of darkeneſſe, peſtilent inſtruments of much miſchiefe; and hereafter ſhall bee ſoundly paied home with an anſwerable degree of extraordinary vengeance, horrour and torment: ſo, great wiſdome, great knowledge, great honours, being imploied impartially, reſolutely, and vnreſeruedly, in ſoliciting and furthering the cauſes of God, in ſtrengthening the cold and languiſhing ſtate of his religion, in refreſhing the hearts of his Saints, which ordinarily are oppreſt and diſgraced by the cruelties of prophane men, procure in the meane time great honor to his great name, great good vnto his Church, great ioy vnto his Angels, great comfort vnto the ſoules of the owners; and fairer & brighter crownes of glorie to their heads in the world to come. And ſo I come to the

III. Third reaſon, whereby the formall hypocrite doth falſely perſwade himſelfe to be in the ſtate of true happineſſe and ſaluation: and that is an outward happineſſe and ſucceſſe in worldly matters, much plenty and proſperitie in his outward ſtate. For thus he reaſons in his owne thoughts, and playes the cunning ſophiſter to deceiue his owne ſoule. The Lord, thinkes he with himſelfe, hath maruelouſly encreaſed me in riches and honours, he hath ſtrangely continued vnto me my health and hearts deſires: The ſecret influence of his bleſſing hath ſtill followed and proſpered mee in all my buſineſſes and affaires; therefore doth hee conclude, vndoubtedly I am protected from aboue, my ſtate is the ſtate of grace, theſe many louing fauours muſt needs argue, that I am in high fauour with God, and theſe outward bleſſings are ſignes that my ſeruices are ſanctified and accepted of him. But in the Schooles wee ſhould tell him, that this is a fallacy *à non-cauſa*. For all outward happineſſes are for ſpeciall reaſons, and by particular indulgence more often, and very plentifully

plentifully in this world vouchſafed to the wicked and prophane. This appeares Ier. 12. verſ. 1. 2. *Wherefore doth the way of the wicked proſper? Why are all they in wealth that rebelliouſly tranſgreſſe? Thou haſt planted them, and they haue taken roote: they grow and bring forth fruite.* Mal. 3. 15. *Euen they that worke wickedneſſe are ſet vp, and they that tempt God, yea they are deliuered.* Iob 21. 7. &c. *Wherefore doe the wicked liue and waxe old, and grow in wealth? Their ſeede is eſtabliſhed in their ſight with them, and their generation before their eyes. Their houſes are peaceable, and the rod of God is not vpon them. They ſend forth their children like ſheepe, and their ſons dance. They take the Tabret and Harpe, and reioyce in the ſound of the Organs.* Let him therfore, that thus concludes the happineſſe of his ſoule from his worldly proſperity, know and conſider, that as the end and reward of the godly and wicked is different in place and nature (the one being the higheſt heauens, and the higheſt aduancement of the ſoule to the fulneſſe of glory and bliſſe; the other the loweſt hell, and the very extremity of the greateſt miſeries and vexations, which a created nature can poſſibly endure): So experience of all times teacheth vs, and heauenly iuſtice requires a contrary manner of paſſage and proceeding to theſe ends.

The wicked in this world doe eaſily runne vp without rub or interruption, many times with acclamation and applauſe, all the golden ſteps of honours and preferments; but vpon the higheſt ſtaire they finde the moſt ſlipperie ſtanding, and the top of their earthly felicitie is the moſt immediate and certaine deſcent vnto their greateſt downefall. They are royally mounted heere vpon earth, and gallop ſwiftly ouer the faire and greene plaines of plentie and pleaſures; but at the end of their race they are ouerturned horſe and man, and tumbled headlong into the pit of deſtruction. They fairely glide ouer the ſea of this world with full ſaile, with much calmeneſſe and ſerenitie, and richly laden; but in the brighteſt Sunſhine, and when they leaſt ſuſpect it, they ſuddenly and without recouerie, ſinke into the gulfe of darkeneſſe and deſolation.

But it is iuſt otherwiſe with the children of God, for they many times in this their pilgrimage, ſticke faſt in the mirie clay of pouertie and contempt; ſometimes they are incloſed euen in a horrible pit, as *Dauid* ſpeakes, of feare and terrour of conſcience for their ſinnes. They are by the way companions to Dragons and Oſtriches, they walke among rebels, thornes and Scorpions, that rent and teare, and ſting them with many oppreſſions and cruell ſlanders. Neither is the danger in the way all; they haue perſecutors which are ſwifter then the Eagles of the heauen, who purſue and hunt them vpon the mountaines euen like Partridges; and lurke for them in the wilderneſſe, as thoſe that lie in waite for blood. Nay, yet beſides all theſe vexations from the world, the immediate malice of hell raiſeth many tempeſts of tentation againſt them, and ſometimes euen all the waues and floods of God himſelfe go ouer their heads. This is the way, the race, and the euening of Gods children in this world; but ioy comes in the morning, their end is peace, their reward is a bright morning-ſtarre, their hauen is endleſſe happineſſe and life eternall.

The reaſons of this contrarie ſtate and condition of the wicked and godly in this life may be theſe. Firſt, for the flouriſhing of the wicked.

1 One reaſon may be, the notable cunning and policy of Satan, in plotting and contriuing the proſperity of thoſe, whom he perceiues and hopes it will inſnare, & in whoſe harts it begets hardnes, pride, inſolency, and forgetting of God. For we muſt vnderſtand, that the diuell euer proportions his traines and tentations moſt exactly, euen at a haires breadth, to the tempers, humors and diſpoſitions of men. If he meet with an ambitious and working ſpirit, he is well enough content to lighten him the way to hell with ſome ray or beame of all that great glory of the world which hee offered Chriſt, if hee will fall downe and worſhip him. Little cares he, ſo that hee may keepe a man faſt in his hold vntill the day of execution, whether in the meane time he lie in a lower dungeon of diſcontented retiredneſſe, or in the golden fetters of ſome more

more honorable ſeruitude and glorious miſerie. If he meete with a baſe and earthly minded fellow, that preferres a little tranſitorie traſh before the pretiouſneſſe of his owne ſoule, and the laſting treaſures of immortalitie; why, he can eaſily prouide a golden wedge, and caſt in his way to inrich him; hee can compaſſe for him, though by bloody meanes and mercileſſe encloſure, a *Naboths* vineyard to inlarge his poſſeſſions. For all is one to him ſo he keepe him his owne, whether by want and pouertie hee driue a man to impatiency, murmuring, and independency vpon the prouidence of God; or by heaping vpon him abundance of wealth, and filling him a full cup of temporall happineſſe, he caſt him into a deepe ſleepe of carnall ſecuritie, and a ſenſeleſneſſe in all matters of ſanctification and ſaluation.

But whereas Satan hath found by much experience, that ſuch as are fenced with riches and honours, doe many times falſely aſſume vnto themſelues a conceit of greatneſſe and goodneſſe, of protection, and immunitie from dangers; ſo that they are more feareleſſe of the iudgements of God, becauſe they are not plagued like other men; more careleſſe of ſtoring themſelues with ſpirituall comfort againſt the day of viſitation, becauſe they are in the meane time plentifully encompaſſed with worldly contentments; more regardles and neglectiue of the miniſtery of the word, becauſe they would not willingly be tormented before their time; therefore, I ſay, hee followes with more hope and better ſucceſſe this tentation by proſperitie. And the rather, becauſe croſſes, afflictions and heauie accidents, are many times liuely inſtructions and compulſions to bring a man to the knowledge of God and himſelfe; to abandon all confidence in earthly things, and to embrace the moſt comfortable and heauenly ſtate of true Chriſtians. Wherefore if any man be content to ſtand for Satans kingdome, either by open and profeſt impietie, or by cloſe conueiances and ſecret practiſes and conniuency; he will be ſure to prepare, incline and diſpoſe all occaſions, meanes and circumſtances for his aduancement into reputation with the world. And how potent hee is in theſe

caſes, you may conceiue, ſith hee ſwaies the corruptions of the time, ſith he rules and raignes in the hearts and affections of the moſt men; and is euer the arch-plotter in all Simoniacall, indirect, corrupt and vnconſcionable conſultations and compacts.

2 The ſecond reaſon of the flouriſhing of the wicked in this life, is their large and vnlimited conſciences: For if a man once haue ſo hardned his heart, by often grieuing the good ſpirit of God, and repelling his holy motions; if hee haue once ſo darkened the eie of his conſcience, by offering violence to the tenderneſſe, and neglecting the checkes thereof, that hee can now entertaine and digeſt without ſcruple or reluctation, any meanes, though neuer ſo indirect; any condition, though neuer ſo baſe; any aduantage, though neuer ſo vnconſcionable or diſhonorable; it will be eaſie enough for him to thriue in the world and raiſe himſelfe.

For what, I pray you, were not the Papiſts now able to do, who haue enlarged their conſciences like hell; nay, they haue ſtretched them beyond the whole compaſſe of all helliſh darkeneſſe, euen into a *vault* of their owne; what, I ſay, were not they able to do, except they were countermanded by that irrefragable, eternall, and particular decree of God, that *Babylon* muſt now downe as irrecouerably, as the great milſtone in the *Reuelation* caſt with violence into the ſea? Why certainely they were able by their policies & principles, not onely to re-eſtabliſh their former Antichriſtian tyrannie, but to caſt the whole Chriſtian world, nay this and the other world, & the whole frame of nature into cumbuſtion, darkeneſſe and confuſion. And no maruell: for theſe fellowes conſciences can without remorſe digeſt euen the ſacred blood of Kings, and ſwallow downe with delight the ruines and deſolations of whole kingdomes. Their bloodie ſuperſtition hath ſo quite and fearefully extinguiſht all ſenſe of common honeſtie, and put out the light of naturall equitie, and the common notions of right and wrong; that they broch with bold faces the curſed poiſon of equiuocation, the diuels old impoſture in Oracles, a very ſtraight paſſage to damned Atheiſme,

Atheiſme, and the diſſolution of all humane ſociety; that to them the breach of the lawes of God, of nature, and nations, is meritorious, and worthy canonization; if it ſerue any way to the aduancement of their execrable idolatry, to the repairing of their decaying *Babylon*, and to reare their *Italian Idoll, the Prieſt of Rome*, yet a little higher aboue all that is called God.

In this reſpect then, that the wicked dare enlarge their conſciences to the vtmoſt bounds of any pleaſure, gaine or preferment, they haue great aduantage for the engroſſing of all worldly happineſſe, and may eaſily purchaſe a Monopoly of earthly proſperity. Out of this widenes of conſcience proceed much mincing and excuſing, many interpretations, fauourable conſtructions, and diſtinctions of ſinnes. As for example, that Vſurie is of two ſorts, biting, and toothleſſe; when all kind of Vſurie is peſtilent, and moſt certainly damned in the booke of God. That Symonie is either buying the gifts of the holy Ghoſt, or buying Church-liuings; as though this latter were not ſo foule and enormous, when it is able in ſhort time, to bring a curſe and confuſion vpon the moſt glorious and beſt ſetled Church in the world. That of lyes, ſome are pernicious, ſome are officious, and for a greater good; when as euen the learneder ſchool-men, who are far enough from preciſeneſſe, hold euery kind of lie to be a ſin indiſpenſable; whē as *Auſtin* that worthy father & great diſputer, admits not a lie for the ſaluation of a mans ſoule, which is far more worth then the whole world: Nay, when a man is not to tell a lie for the glory of God, as it appeareth, *Iob* 13. then which there can be no greater good. Of Oathes, that ſome are greater and more bloody; ſome are leſſer, ordinary and more tolerable; as though cuſtome and commonneſſe made theſe latter excuſable, and vnpuniſhable; when as the plague of God hangs continually ouer the head of what ſwearer ſoeuer, ready euery houre to ſeaze vpon him, and ſinke him downe into the bottome of hell. The flying booke of Gods curſe and vengeance ſhall enter into the houſe of the ſwearer, and ſhall not onely cut him off, but

ſhall,

ſhall conſume the very timber thereof, and the ſtones thereof. Neither doth this plague reſt within priuate walles, but it waſtes the glory and proſperity of whole kingdomes. *Becauſe of Oathes* (ſaith *Ieremie*) *the land mourneth, and the pleaſant places of the wilderneſſe are dried vp*: nay if it were poſſible that the breath of the ſwearer ſhould reach vnto the heauens, it would euen ſtaine the glory of the ſtarres, and rot thoſe faire and immortall bodies, it is infected with ſuch a canker and peſtilencie; and ſo immediatly ſtrikes at the face of Almighty God. Many other ſuch leaud diſtinctions of ſinnes there are, framed and followed by the ſenſuall, greedy and ambitious affections of prophane men; that they may more pleaſingly to themſelues, and more plauſibly to the world, compaſſe their ends and deſires. No maruell then though they haue the wicked world at will.

Chap. 23. 10.

3 The third reaſon of the flouriſhing of the wicked, is, becauſe they are men of this world; and therefore they haue onely their portion and full felicity here. Their heauen is vpon earth: their pleaſures in their life time with the rich man in the Goſpell. For as the euerlaſting couenant of inward peace, grace and glory, is peculiarly confirmed to the children of the ſpirit: ſo many times in great meaſure the temporall promiſes of outward happineſſes are performed vpon the children of the fleſh. When God had eſtabliſhed vpon *Iſaac* the euerlaſting promiſes of loue, mercy and bleſſedneſſe: yet he was content to make *Iſmael* a great man vpon earth. *Concerning Iſmael* (ſaith he to *Abraham*) *I haue heard thee; loe I haue bleſſed him, and will make him fruitfull, and will multiply him exceedingly. Twelue Princes ſhall he beget, and I will make a great Nation of him.*

Gen. 17. 20.

4 Fourthly and laſtly, the proſperity of the wicked makes them more inexcuſable, and their damnation more iuſt before the tribunall of God. For it is iuſt with him to bring a greater meaſure of tribulation and anguiſh vpon them, in whom his many fauours and louing kindneſſes haue brought forth vnthankfulnes & rebellion: & that wrath is moſt iuſtly returned vpon their heads, which by deſpiſing the riches of his

his bountifulneſſe, and patience and long ſufferance, leading them to repentance; they haue heapt vp as a treaſure vnto themſelues againſt the day of wrath, and of the declaration of the iuſt iudgement of God.

You haue heard the reaſons of the happineſſe of the wicked in this life: but it is not ſo with Gods children. For they muſt mourne in this vale of teares while the world reioyceth. And as the wicked are fild and fatted with worldly happineſſe and plentie, againſt the day of wrath: ſo Gods children muſt be prepared and fitted with afflictions, for the glorie which ſhall be reuealed. They are ſhortly to become inhabitants of that great and glorious Citie, whoſe foundations are pretious ſtones, whoſe gates are Margarites, whoſe ſtreetes are pure gold, as the ſhining glaſſe; they muſt bee companions of the bleſſed Angels, and ſtand in the preſence of that great and ſacred Maieſtie; and therefore in this life they muſt be caſt into the Lords furnace, that in the fire of affliction they may bee more and more purified from earthlineſſe and corruption; and ſo with holineſſe and humilitie prepared for that high perfection of heauenly beautie, glorie and bliſſe. Let euery godly man then with comfort and benefit vndergoe thoſe croſſes which the Lord layeth vpon him: for they are vnto him as looking glaſſes, wherein God ſees his faith and dependance vpon his prouidence; the world his patience and conſtancie; himſelfe the ſpots of his ſoule, his decayes of grace, the breaches of his conſcience, his neglect of the duties of his calling, his coldneſſe in religious ſeruices, his fall from his firſt loue: So that by them, God is pleaſed and glorified, others edified and inſtructed, himſelfe humbled, recouered by repentance, and more ſanctified.

I haue ſtaied long vpon the third reaſon of the formall hypocrites falſe perſwaſion of being in ſtate of grace. The reaſon is; becauſe ciuill honeſtie, performance of outward duties of religion, and worldly proſperitie meeting together in an vnregenerate man, many times breed a very ſtrong conceit of his being the childe of God; and an obſtinate im-

patiencie of hearkening and ſtepping forward to grace, or any further perfection. I come now to the fourth reaſon, whereby the formall hypocrite doth falſely perſwade himſelfe to bee in the ſtate of true happineſſe and ſaluation, and that is:

IIII. A miſconceit of Gods iuſtice, and a ſtraining and racking of his mercie beyond his truth and promiſe: ſo making the way to heauen broader then the Scripture hath made it, and himſelfe more bleſſed then hee is indeed. Mans heart is naturally empoyſoned with pride and hypocriſie, and therefore is hardly drawne heartily to acknowledge the horrible vglines of his ſinne; or that Gods proceeding againſt it with ſuch waight of vengeance is equall. Hence comes much indulgence, and partiall cenſuring of our owne ſinnes, transferring them vpon allurements, occaſions, circumſtances, neceſſitie and the like: much leſſening and impairing Gods iuſtice, but amplifying his mercies, euen to the ſecuring of vnwarrantable courſes. *Adam* immediatly after his fall ſhifteth off his ſinne vpon his wife, nay, he is ſo blind in ſpirituall iudgement of diuine puritie, that rather then hee will crie guiltie, hee will
*Gen.* 3.12. faſten the fault by conſequent vpon God himſelfe: *The woman*, ſaith he, *which thou gaueſt to be with me, ſhe gaue me of the tree, and I did eate.* So gladly would ſenſuall men perſwade themſelues, that either their ſinnes deſerue not ſo ſtrict account and great iudgements; or that God doth exerciſe too much rigour in inflicting them. For out of their worldly wiſedome they meaſure and eſteeme the vnſpotted and infinite Ocean of the iuſtice of God, by the finite, muddie and imperfect ſtreame of humane iuſtice. Lawes and conſtitutions of ſtates and kingdomes are bridles to curbe and moderate our corruption, that wee become ſociable and peaceable; but they cut off onely from the Body politique by finall execution, thoſe that are of notorious and deſperate condition; ſuch as are Theeues, Murtherers, Traitors and the like. A very proportionable conceit, I am perſwaded, of diuine iuſtice and comminations in the law of God, lurkes in the hearts of many; they thinke that thoſe ſinnes that ariſe ineuitably

uitably out of our corrupt nature, or that are committed by ſtrong tentation, or that are leſſe pernicious, are, I know not how, naturally pardonable; and that if they be of the ciuiller ſort, if they be outwardly comformable in their liues, and harbour good meanings and intentions in matters of religion, though they neuer trouble themſelues with more ſtrictneſſe, and a courſe of ſanctification, yet they thinke that God will be mercifull in the end, and that it will goe well enough with them; and that onely fellowes of infamous note, ſuch as are Swearers, Liers, Vſurers, Adulterers and the like, ſhall be excluded finally out of heauen. But I would haue theſe men know, that though the ſea of Gods mercie be bottomleſſe, though the promiſes of grace be many and pretious; yet not one drop of all that great ſea, not one iot of all thoſe gratious promiſes, belongs to any, ſaue onely vnto him that groanes and ſighes vnder the heauie waight and burthen of his ſinnes; that is of a broken and contrite heart, that trembles at his word, that vndiſſembledly ſorrowes and repents for all his ſinnes, forſakes them, and reſignes vp himſelfe in holie obedience to all his Commandements. I would haue them know, that he is as infinitely iuſt, as hee is infinitely mercifull, and will as certainly poure all the plagues and curſes in his booke vpon the impenitent ſinner, as he will performe all his promiſes of grace to the faithfull Chriſtian.

The fifth reaſon whereby the formall hypocrite doth falſly perſwade himſelfe to be trulie happy, and (ſo by conſequent) that keeps him ſhort of the ſtate of grace, may be this: When by ſome good motion of Gods ſpirit ſtirred vp in him by the preaching of the word, he begins to ſet and addreſſe himſelfe to a ſanctified vſe and exerciſe of religion, and to a faithfull and conſtant courſe of true holineſſe indeede; he preſently meets with a ſore and ſtrong oppoſition by his owne inward corruptions, by tentations of Satan, and vexation from the world; which he perceiuing, and being very ſenſible of ſuch ſudden diſturbance from his former ſecuritie, perſwades himſelfe, that the paſſage to grace is not ſo rough and boiſterous, V.

ſterous; and therefore retires and repoſeth himſelfe vpon his formall Chriſtianitie, as the beſt ſtate hee ſees any poſſibilitie of attaining vnto. But if hee will ſaue his ſoule, hee muſt acknowledge and feele by his owne experience the truth of that ſaying of Iſai. 59. 15. *Hee that refraineth from euill, maketh himſelfe a prey.* For what childe of God is there truly conuerted, who at the very firſt ſtep out of the world, and the vanities thereof, met not with many croſſes and diſcouragements? He knowes, and may remember full well whoſoeuer hee be, how his owne fleſh fretted when it felt it ſelfe ſnaffled and guided by the Law of the Spirit; how by making conſcience of ſinne he laid himſelfe more open to the aduantages, wrongs and inſultations of his enemies; how the companions of his former leaudneſſe and iniquitie railed and raged againſt him, as againſt an Apoſtata from good fellowſhip and high reſolution. And Satan, that hee may giue edge and vigour to all theſe vexations, he buſily beſtirres himſelfe, and caſts about to hinder our conuerſion. While a priſoner lies in a dungeon faſt in fetters, the Iaylor is quiet and ſecure; but if he once knocke off his bolts, breake the priſon and eſcape, there is preſently a tumultuous clamour in the houſe, the Countrey is raiſed, and hee is followed with *Hue* and *Crye*: Euen ſo while wee lie quietly in the captiuitie of ſinne, vnder the chaines of eternall death, hee neither diſquiets himſelfe nor vs: But if by the mercies of God wee be once enlarged, and ſet foote into the libertie and light of grace: why then all the powers of hell are preſently in armes and vproare, and with much malice and furie the inſtruments of darkneſſe are ſet on foote to regaine vs into his kingdome. This point appeares in the fifth of the Canticles: Our bleſſed Sauiour is there ſaid to ſtand at the doore and knocke, being full of the pretious dew and drops of diuine grace, and waiting patiently in the cold and darkneſſe of the night; but yet wee ſee, what a doe and ſtirre there is with the Chriſtian ſoule, before ſhe can get vp out of the bed of pleaſures and vanitie; the ſweetneſſe of ſinne and ſenſualitie had ſo deeply poſſeſt and bewitched her, that by her excuſes and delayes ſhe hazards

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ſo great ſaluation and happineſſe, tendered vnto her by her ſpouſe. Yea, and at length after ſhe is reſolued to renounce her pleaſures, and in ſome good meaſure hath conquered her inward corruptions, ſo that ſhe opens the doore and followes Chriſt; beſides other troubles and encumbrances ſhe findes abroad, the very watchmen that ſhould haue told her the way, and directed her after her Spouſe, euen they ſet vpon her, and ſmite her, and wound her, and take away her vaile. Euery man then that will come vnder the banner of Chriſt, and haue part in the conqueſt, muſt together with the new man put on a Chriſtian courage, both to tame and repreſſe the rebellions of his owne fleſh, and to withſtand and repell aſſaults and perſecutions from abroad.

The ſixth reaſon, whereby the formal hypocrite doth falſely perſwade himſelfe to be in ſtate of true happineſſe, may be an obſeruation of the death and ends of other men; whoſe liues, he perſwades himſelfe, come ſhort of thoſe perfections and degrees of goodneſſe he findes in himſelfe. As if he take notice of a notorious ſinner, who vpon his deaths-bed by a perfunctorie ſhew of penitencie, and ſome formall eiaculations for mercie and pardon, makes the world beleeue he dies a Saint. Or if hee obſerue the end of an honeſt ciuill man, yet neuer acquainted with the power of grace, to bee quiet, peaceable, and confident, without impatiencie, feare or deſpaire; he preſently out of a comparatiue examination of his owne ſtate, (which hee findes, not onely free from notorious ſinnes, but beſides morall honeſtie, graced with outward religiouſnes) I ſay hee preſently conceiues his owne workes in reſpect of theirs, to bee workes of ſupererogation; his owne life certainly to bee without all exception, and ſo himſelfe without all danger of damnation. And this conceit is notably confirmed, if there follow ſome glorious and flattering Panegyricke of funerall commendation. For then he holds the aſſurance of his happineſſe to be ſealed vnto him by the mouth of the Miniſter; and ſo with reſolution and obſtinacie, ſtickes faſt in his preſent ſtate, and will no further. VI

Miſtake me not in this laſt point, beloued in Chriſt Ieſus:

For firſt, I doe not goe about to confine the boundleſſe and vnlimited mercies of God, nor abſolutely to exclude repentance from the deaths-bed. I know that pretious truth, regiſtred in *Ezechiel:* * *At what time ſoeuer a ſinner, &c.* like a Pearle in a ring, and a ſtarre in his Orbe, ſhines, amongſt many other gratious promiſes in the booke of God, with ſpeciall comfort, vnſpeakable and glorious, vpon the darkened & drouping ſoule of euery true penitent, at what time ſoeuer. But yet this I ſay in this point; That any man that knowes, and is acquainted rightly and truly with the narrowneſſe of the way to heauen, the nature of Gods iuſtice, the cunning ſleights of Satan, the difficultie of true repentance, how fearfully mans heart is hardned by cuſtome and continuance in ſinne; he would not deferre his repentance to his old age, or deaths-bed for ten thouſand worlds. I adde this: That

As a ſudden death in reſpect of time; or a death, wherein appeares much impatiencie, fierceneſſe and vncomfortable behauiour, by reaſon of the qualitie of the diſeaſe, or ſome extraordinarie tentation for the time, or that God will be ſo glorified, by iuſtly hardning the wicked, may bee the way to euerlaſting happineſſe: ſo a lingring, patient, and lamb-like death, may bee a paſſage to endleſſe woe and miſerie. For that great iudgement is to paſſe vpon our ſoules, not according to the ſtrange effects and ſymptomes of our ſickneſſe, not according to the ſhort moment and violent paſſions of our death; but according to the actions of our health, the former affections of our hearts, and the generall courſe of our life.

Secondly, I would by no meanes bee too buſie, or vncharitable in my iudgement vpon thoſe, which haue alreadie ſtood, or falne to their owne maſter. But as I eſteeme that crueltie and malice moſt ſauage and vile that is diſcharged vpon the body, or good name of the dead; ſo I would haue alſo a charitable conceit follow the ſoule of the departed, ſo farre as ſpirituall wiſedome, a good conſcience, diuine truth, the glorie of God, the ſafetie of the ſoules of the liuing, will giue leaue: But no further.

Thirdly,

* But let no man beare himſelfe preſumptuouſly vpon this comfortable promiſe, but conſider well the condition: for it is thus in the text: *But if the wicked will returne frō all his ſins, that hee hath done, and keepe all my ſtatutes, and doe that which is lawfull and right, hee ſhall ſurely liue, and ſhall not die.* Ezech. 18. 21.

Thirdly, neither doe I miſlike or condemne Funerall Sermons, I could rather wiſh; that as the death of his Saints is pretious in the ſight of God, ſo, that it might be glorious in the eyes of men. I could rather deſire, that the iuſt praiſes, and true ſinceritie of the childe of God were publiſhed euen by ſome Seraphicall tongue; that both the glorie of his graces might paſſe along and ſhine bright to all poſteritie; and that ſuch a fire of zeale for imitation, might bee inkindled in the hearts of all the hearers, (eſpecially the preſent occaſion making their minds more capable of perſwaſion) that they paſſing thorow the ſame courſe of holineſſe, might at length be made partakers of the ſame happineſſe with the Saints of God.

Only in theſe caſes I would haue that ſpirituall diſcretion, truth, and conſcience vſed, that neither the godly bee iuſtly grieued and offended, the wicked heartned and hardened in their courſes, and falſe conceit of happineſſe; nor the faithfulnes and ſinceritie of the miniſterie diſgraced and ſcandalized.

Thus farre I haue laid open vnto you the ſtate of formall hypocriſie: in which may concurre immunitie from notorious ſinnes, all naturall and morall perfections, admirable varietie of learning, policie, and all other acquired ornaments of the minde: an outward performance of all duties of religion, ſome meaſure of inward illumination, a reſemblance and ſhadow of the whole bodie of true regeneration, and a perſwaſiō (as you haue now laſt heard) of being in ſtate of grace. Euen thus farre a man may goe in the profeſſion of Chriſtian religion, and yet be a ſtranger from the power of faith, and from the life of godlineſſe. I now come by reaſons and arguments to diſable it in thoſe points which haue not been touched, for challenging any intereſt in the true happineſſe of a man. And firſt to proue, that a performance of outward duties of religion, without the power of grace vpon the ſoule, and an vniuerſal ſanctification in all the faculties thereof, cannot produce any ſound comfort in the heart, or acceptation with God:

My firſt reaſon is that Principle generally receiued with all I

all ſchoole Diuines; and very ſound and Orthodox in true Diuinitie. The iniquitie, defect, or exorbitancie of any particular, of one circumſtance, maketh an action euill: but an abſolute integritie of all concurrents is required to make a good worke acceptable to God, comfortable and profitable to a Chriſtian: The end muſt be good, the glorie of God; the action it ſelfe in it owne nature muſt be iuſt and warrantable; the circumſtances honeſt and ſeaſonable; the meanes direct and lawfull; the fountaine, the heart, ſincere and ſanctified. If this laſt be wanting eſpecially, though otherwiſe it be neuer ſo glorioufly conueied, neuer ſo wiſely managed, of neuer ſo goodly a ſhew to the eyes of the world; yet it is not onely mard and defaced, and no action of grace, but odious and abominable in the ſight of God. The Moraliſts by the light of nature ſaw a truth proportionable to this, euen in the actions of vertue: The truth and worth whereof they did cenſure and eſteeme, not by the bare outward action, but by the inward, free and independent vprightneſſe of the minde; And therefore to an action truly vertuous they required a reſolued knowledge, an irreſpectiue and aduiſed freedome of ſpirit, a conſtant and eaſie habit of the minde, an entire loue to the faireneſſe of vertue. So that whatſoeuer honeſt actions ſprung from paſſion, humour, feare, reſpect, ambition or the like; they accounted vertuous and good, onely by accident and occaſion, not inwardly and eſſentially: Whereupon they hold, that many great and honourable atchieuements of ancient Worthies amongſt the Heathens, howſoeuer they were admirable in the eyes of men, and beneficiall to the publike State (for ſometimes out of ſome ſudden eleuation of ſpirit, or pang of vaine-glorie, they were euen prodigall of their liues and blood, for the good and deliuerance of their Countrey): yet to the authors and actors themſelues they were not the true workes of vertue, but of ambition, and a deſire of immortall fame. It is euen ſo in the higher actions of grace and religion: Beſides the outward performance, God requires ſinceritie of heart and truth in the inward parts, to make them gratious and acceptable

acceptable. And howſoeuer otherwiſe they may purchaſe them a name amongſt men, proſperity in the world, ſome leſſe torment in hell, and procure good vnto others; yet except they proceed from a faith vnfained, and a pure conſcience, to the Chriſtians themſelues, in reſpect of all heauenly happineſſe, they are fruitleſſe and vnprofitable.

My ſecond proofe is out of the 5. of Matth. *Except your righteouſnes exceed the righteouſnes of the Scribes and Phariſies, ye ſhall not enter into the kingdome of heauen,* The outward righteouſneſſe of the Scribes and Phariſies was famous in thoſe times, and much admired: So that if God did not principally reſpect the heart; if that were not true in the 16. of Luke; *That which is highly eſteemed amongſt men, is abomination in the ſight of God*; they might not onely haue carried away the garland for piety on earth; but haue iuſtly ſeemed to haue been the onely heires to a crowne of immortality in the heauens. For beſides their forbearance and proteſtation againſt groſſer ſinnes, Murther, Theft, Adulterie, Idolatry, and the like; they were frequent and ſolemne in prayers, faſtings, almeſ-deedes; and that with farre greater ſtrictneſſe and deuotion, then the religious actions of formall hypocriſie are performed in theſe times of the Goſpell. Beſides, I doubt not but many of them were perſwaded, that their way was the way of life, and that they were in the ſtate of true happineſſe: And yet for all this, except wee exceede their righteouſneſſe, the ſpeech is peremptorie, we ſhal not enter into the kingdome of heauen. For we ſee in the 23. of *Matthew*, what a chaine of curſes, out of the mouth of our bleſſed Sauiour, did iuſtly draw them into the bottome of hell. 2

Thirdly, this truth is manifeſt out of the doctrine of the Prophets: *Eſay* 1. *Mich.* 6. *Hag.* 2. *Pſalm.* 50. and many other places. Whence ariſeth this concluſion: That the principall and holieſt exerciſes, the moſt ſolemne and ſacred actions of religion, without ſincerity and ſanctification of heart, are but as the cutting off a Dogs necke, and the offering of ſwines blood. Their ſacrifices, oblations, & incenſe; 3

their new Moones, their Sabbaths and ſolemne feaſts were things commanded by Gods owne mouth; yet where they were performed with impure and prophane hearts, hee tels them, that his ſoule hated them, that they were a burthen vnto him, and that he was wearie of them. For if the Lords contentment had finally reſted in the worke wrought, and not chiefly reſpected the inward affection of the worker; had he required onely the ceremoniall action of ſacrificing, and not the ſpirituall conformity of the heart to his will: why, he had not neede to deſire ſacrifices of them, nor expected ſupply from their hands; as appeareth in that ſacred and royall conteſtation of God with his people, about the queſtion of his worſhip, Pſal. 50. *I will not reproue thee for thy ſacrifices* (ſaith God) *or thy burnt offerings, that haue not been continually before me. I will take no Bullocke out of thine houſe, or Goats out of thy folds. For all the beaſts of the forreſt are mine, & the beaſts on a thouſand hils. I know all the fowles on the mountaines, and the wild beaſts of the field are mine. If I be hungry, I will not tell thee: for the world is mine, and all that therein is. Will I eate the fleſh of Buls? or drinke the blood of Goats?* Nay, if wee conſider God in his abſolute ſoueraignty, and eſſentiall glory, euen that is true of the moſt ſanctified workes of Gods child, which is in *Iob* 35.7. *If thou be righteous, what giueſt thou vnto him? or what receiueth he at thine hand?* And that of *Danid*, Pſal. 16.2. *My well-doing extendeth not vnto thee.* For what can that little ſpark of holineſſe in vs (which doth firſt too, proceed from him, and is onely darkened in our corruptions) adde vnto that infinite Glory, and Maieſty, and Light, that no man can attaine vnto; with which he hath incomprehenſibly lien encompaſſed from all eternity? Onely it pleaſeth him of his infinite goodneſſe, and out of a gratious deſire of our ſaluation, to accept our ſincerity, though mixt with imperfections, and to crowne his owne graces in vs. Where then ſhall appeare the bare outwardnes of hollow-hearted Chriſtians? If the heart be wanting: what magnificence or glory of ourward ſeruices ſhall be able to dazle his ſight, whoſe eyes are ten thouſand

ſand times brighter then the Sunne, and ſees clearely our inmoſt thoughts? *Wherewith ſhall wee come before the Lord*, or what ſhall we offer vnto him? *Will the Lord be pleaſed with ten thouſands of Rams, or with ten thouſand riuers of Oyle? Shal we giue our firſt borne for our tranſgreſſion, euen the fruit of our bodie, for the ſin of our ſoule?* No; though we gaue all that we had to the poore, and our owne bodies to be burnt: nay, if it were poſſible, that by our meanes wee could vindicate the ſoules of all men now liuing from the iawes of eternall death; yet all would profit vs nothing, except our hearts be firſt purged by faith, pure from an euill conſcience, and poſſeſt of a ſound and conſtant loue to God, his word, his honour, his truth, and ſeruants.

Let this then bee the concluſion to this point: Though a man were a morall Saint, an Angell amongſt the Phariſies, abſolute in al other perfections; yet without the inward power of grace to giue them life, hee is but a ſpectacle of commiſeration to Angels, and to men; euen as that bodie is, which adorned with ſundrie other exquiſite beauties, wanteth eye-ſight, the chiefeſt grace that Nature hath in that kinde to beſtow. Or as a cunning Organiſt, skilfull in the outward touch of his inſtrument, yet without wind inſpired, cannot poſſibly ſtrike the eare, or pleaſe the heart with any melodious noiſe: ſo though his actions bee flouriſhed ouer with a faire tincture of outward religiouſneſſe, and hee exact in morall honeſty; yet without the breath and life of grace infuſed, there can bee no true ſpirituall harmony in his affections, words or conuerſation, that either will beget ſound ioy and ſpiritual delight in the ſoule, or be pleaſing in the eares of almighty God.

You ſee then, beloued in Chriſt Ieſus, that the performances of outward duties of religion, euen the beſt, ſuch as are Praiers, hearing the word of God, receiuing the Sacraments, almeſ-deedes and the like, though they bee good in themſelues, commanded of God, neceſſarie to bee done of euerie Chriſtian; yet if they bee diuided from inward ſanctification and ſinceritie of heart, are ſo farre from putting vs into

poſſeſſion of true happineſſe, that they are odious and abominable in the ſight of God.

I told you in the beginning, if you remember, that beſides outward righteouſneſſe, the formall hypocrite may beleeue for a time; and therefore by the inward, though more generall and inferiour working of the Spirit, may haue a temporarie faith begot in him: and this faith may bring forth ſome fruites, and ſome kindes of inward graces. But that all this comes ſhort of ſaluation, appeares in the parable: For there the hearer compared to the ſtonie ground, which I call the formall hypocrite, is one of the reprobate hearers, vpon whom the word is not the power of God to ſaluation. As for thoſe fiue degrees added out of the ſixth to the Hebrues, of which I told you the formall hypocrite may be partaker; it is manifeſt out of the ſame Chapter, that they come ſhort of the ſtate of grace. For a man but ſo furniſhed, may not onely fall backe to a worſe, and more ordinarie ſtate of a reprobate, but euen to the depth of all impietie and apoſtaſie. He may not onely haue his meaſure of inward illumination, all his lighter ioy and comfort in Gods word quite extinguiſht; but become a wilfull and malitious ſcorner of true godlineſſe. He may not onely grieue, and quench the ſpirit; but hee may tread vnder foote the Sonne of God, count the blood of the Teſtament as an vnholy thing, and deſpite the very Spirit of grace: ſo that it may bee impoſſible that hee ſhould be renued againe by repentance.

In the laſt place I told you, that beſides all theſe, the formall hypocrite might entertaine a perſwaſion of his being in the ſtate of true happineſſe; and ſo with contentment and ſecuritie walke in the path that leades to eternall death: but how weake and falſe the reaſons and motiues to this perſwaſion were, I haue before largely deliuered. It remaines therefore, that I ſhould now lay downe certaine markes and properties of difference, betwixt the ſtate of formall hypocriſie and ſauing grace: but I muſt referre a large proſecution and diſtinct treatiſe of them to ſome other place and time. Yet at this time, by the grace of God, I ſhall deliuer ſo much, that

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any man that will deale faithfully with his owne conſcience, and follow me with attention to the end, may in ſome good meaſure bee informed, whether he lie yet in the ſhadow of death, or liue in the light of grace. Some difference then, firſt, may ariſe, out of the diſtinction of the degrees and workings of faith. Which that you may better conceiue, you muſt remember three ſorts of faith; Hiſtoricall, Temporary, Sauing, or Iuſtifying faith.

Hiſtoricall faith, is not onely a knowledge of the word of God, but alſo an aſſent of the heart to the truth of it. And this is of two ſorts: either Infuſed, which is wrought in vs by the illightning ſpirit of God, and ſtaying it ſelfe vpon his authoritie: Or Acquired, which is produced by the light of reaſon, diſcourſe, and created teſtimony.

The latter is to bee found in the Diuels; for they beleeue and tremble: And in the Papiſts; for their faith is no better, according to their grounds and principles. My reaſon is this briefly; for I will deliuer my ſelfe of this point in a word. The Ieſuites by their iugling haue caſt themſelues into a circle about the faith of the truth, and diuinitie of Scriptures; and that is this: Aske any Papiſt in this land, how he beleeues Scripture to be the word of God, and diuinely inſpired; hee will anſwere, Becauſe the Church deliuereth it ſo to be. And why beleeueth hee the teſtimonie of the Church? Becauſe it is infallibly guided by the Spirit. And how doth that appeare? Becauſe it is ſo contained in Scripture, as in Ioh. 16. *The Spirit will leade you into all truth.* And how ſhall wee know this Scripture of *Iohn*, to bee the Word of God, and diuinely inſpired? Becauſe the Church deliuereth it ſo to bee; and ſo they muſt needes runne round in this circulation.

Now I would propoſe to the Papiſts, the choice of theſe three; one of which they muſt of neceſſitie accept: Firſt, whether they will runne round in this circle, and wax giddie, and fall, and ſinke into that pit, where Poperie was firſt hatcht; or they will breake the circle at the authority of the Scriptures, and ſo by conſequent, they muſt fall to our ſide

and the truth; or they will breake it at the teſtimony of the Church: and ſo all their faith, as I told you, muſt needes bee onely acquired, becauſe it depends on a finite and created teſtimonie, and conſequently comes farre ſhort of ſaluation. I doubt not, but the Papiſts will acknowledge and approue that difference betwixt infuſed and acquired faith conſented vpon by the Schoolemen: That infuſed faith relieth immediately vpon an increated authoritie; but acquired, vpon a finite and created teſtimonie. I know the Ieſuites, a kinde of men inſpired with a tranſcendencie of Antichriſtian impoſture, labour buſilie to paſſe plauſibly and handſomely out of this circle: but if their ſhifts be throughly ſifted, and they followed with force of argument; it is certaine, they will either bee driuen into the circle againe, or enforced to ſtart out at the one of thoſe breaches I told you of. *Becanus*, one of them, after he had long tired himſelfe in this circle, and at laſt by the helpe of *Gregorius de Val.* and former Ieſuites got out, but with ſhamefull abſurditie and inconuenience; in a poore reuenge to relieue himſelfe, hee threatens vs with another circle: and ſo writes a Treatiſe *de Circulo Caluiniſtico*, but very weakely and falſely; as might bee demonſtrated euen out of the ſounder Schoolemen, in their queſtion of the laſt reſolution of faith. But I intended no diſcourſe of controuerſie, but of ſanctification; and therfore I proceed, and take the formall hypocrite along further towards the ſtate of grace. For beſides knowing, and aſſenting to the truth of Gods word by an hiſtoricall faith, hee may by the vertue of a temporarie faith, adde three degrees moe. That is: He may moreouer profeſſe it in outward ſeruices of religion: Hee may inwardly reioyce in it: He may bring foorth ſome kinde of fruite. But theſe things are onely found in him, ſo long as they do not mainely croſſe, but are compatible with his worldly peace, wealth, libertie, and other delightfull contentments. Here therefore I muſt leaue him; and acquaint you with thoſe workings and degrees of ſauing faith, which qualified, as I ſhall propoſe them, are peculiar to Gods childe; and ſo diſtinguiſh and diuide the

regenerate

regenerate man, from the ſtate of formall hypocriſie. They are theſe:

A feeling and ſpeciall approbation of the word of life, and promiſes of ſaluation: a moſt feruent expetition and thirſting for the enioyment of them: an effectuall apprehenſion; a particular application; a full perſwaſion; a delight and ioy thence riſing, ſound, and vnconquerable.

That you may vnderſtand theſe, you muſt conceiue, that the ſoule of Gods child, comming freſh out of the pangs and terrors of his new-birth (a myſterie to the formall hypocrite) humbled vnder the mighty hand of God, by a ſight and ſenſe of his ſins, lookes vpon the whole body of diuine truth, as vpon a precious iewell, wherein Chriſt and his gracious promiſes ſhine vnto him eſpecially, as a ſtone of ineſtimable worth and valuation; whereupon with a peculiar dearneſſe he ſets ſuch a liking, that with it he holds himſelfe an heire of heauen; without it a child of endleſſe perdition. Hence followes an expetition and deſire of it, enforced with groanes vnutterable; and a gaſping for it, as the drie and thirſty ground for drops of raine. Thirdly, he apprehends it with a faſt and euerlaſting hold. Fourthly, hee applies it cloſely and particularly to his owne ſoule. Fifthly, he is truly and fully perſwaded by Gods good ſpirit, out of a conſideration of his vniuerſall change, that it is his owne for euer. Laſtly, hee lies downe in peace that paſſeth all vnderſtanding: Hee is filled with ioy, that no man can take from him; He delights in the grace apprehended, as in a treaſure farre more deare vnto him then the glory of infinite worlds, or life it ſelfe. From the power and workings of this inward grace, ſpring outward actions, both in his generall calling of Chriſtianity, and his particular vocation; which by the mercies of God are faithfull, conſtant, vniforme, impartial, reſolute, vniuerſall, comfortable. Whereas thoſe which are produced by the more weake and inferiour degrees of temporarie faith, incident to the formall hypocrite, are weake, wauering, many times interrupted, variable; guided much by occaſions and the time, forced by hope or feare; ſwayed by

by secret respects to priuate endes, and worldly contentments.

But these more inward markes of difference, howsoeuer by a sweet and gracious experience they bee felt, and acknowledged of the child of God; yet generally, and to the vnregenerate, they are hidden mysteries, and vndiscernable to the brightest eye of the naturall man. Therfore I will come to those markes of difference betwixt the state of formall hypocrisie, and sauing grace, which are more outward, familiar, and more generally, and easily discernable. Of which one may be this:

1 The power of grace doth beget in a regenerate man, a watchfulnesse, care and conscience of smaller offences, of secret sinnes, of sinfull thoughts, of appearances of euill, of all occasions of sinne, of prophane companie, of giuing iust offence in indifferent actions, and the like: wheras the formall hypocrite taketh not such things as these much to heart, but either makes no conscience of them at all, holding it a point of precisenesse to be too conscionable; or else proportions it to serue his owne turne, or to giue satisfaction to others. And in forbearance of sinnes, hee hath an especiall eye onely at those that may notoriously disgrace him in the world, entangle him in danger of law, or vex his conscience with some extraordinary terror.

Let those then examine themselues at this marke; who, howsoeuer shame keepe them from vncleane practises, and grosser acts of filthinesse; yet inwardly boyle in speculatiue wantonnesse and adulteries of the heart. Those, who howsoeuer their indirect meanes speed not for mounting themselues to high estate; yet spend their best thoughts all their life long, in proiecting and contriuing, as though they were borne to aduance themselues, and not to honour God in their callings. Those, who though they doe not enclose, oppresse and grind the faces of the poore; yet haue their hearts exercised in couetousnes. Those, who though they haue forsaken some sinnes, yet maintaine in themselues one knowne sweete sinne. Those, who though lawes, and feare of danger restraine

reſtraine from railing with open mouthes againſt our State, yet harbour ſecret repinings, murmurings, vnthankfulneſſe, and diſcontentments. Euen a contemptuous thought of a King, or lawfull authority, is a ſinne of high nature: and me thinkes (for the miraculouſneſſe of the diſcouery) is paralleld in *Eccleſiaſtes*, to the bloodineſſe of actuall murther. *That which hath wings* (ſaith the *Preacher*) *ſhall declare the matter.* Chap. 10. 20.

Laſtly, let thoſe examine themſelues at this marke, who offer themſelues to thoſe ſinfull occaſions, breeders of many ſtrange and fearfull miſchiefes, I meane prophane and obſcene Playes. Pardon me, beloued, I cannot paſſe by thoſe abominable ſpectacles, without particular indignation. For I did euer eſteeme them (ſince I had any vnderſtanding in the waies of God) the Grand empoyſoners of grace, ingenuouſneſſe, and all manly reſolution: Greater plagues and infections to your ſoules, then the contagious peſtilence to your bodies: The inexpiable ſtaine and diſhonour to this famous City: The noyſome wormes that cankar and blaſt the generous and noble buds of this land; and doe by a ſlie and bewitching inſinuation, ſo empoyſon all ſeeds of vertue, and ſo weaken and emaſculate all the operations of the ſoule, with a prophane, if not vnnaturall diſſoluteneſſe; that whereas they are planted in theſe worthy houſes of Law, to be fitted and inabled for great and honourable actions, for the publike good, and the continuance of the glory and happineſſe of this kingdome; they licentiouſly diſſolue into wicked vanities and pleaſures: and all hope of their euer doing good, either vnto God, the Church, their Countrey, or owne ſoules, melteth as the winter yce, and floweth away as vnprofitable waters. Theſe infamous ſpectacles are condemned by all kind of ſound learning, both diuine and humane. Diſtinctions deuiſed for their vpholding and defence, may giue ſome ſhallow and weake contentment to partiall and ſenſuall affections, poſſeſt with preiudice: but how ſhall they bee able to ſatisfie and ſecure a conſcience ſenſible of *all appearance of euill*? How can they preſerue the

inclinableneſſe of our corrupt nature from infection, at thoſe *Schooles of leaudnes* and *Sinks of all ſins*, as (to omit Diuines, Counſels, Fathers, Moraliſts, becauſe the point is not directly incident) euen a * Polititian calleth them. Alas, are not our wretched corruptions raging and fiery enough, being left to themſelues diſperſed at their naturall liberty; but they muſt bee vnited at theſe accurſed Theaters, as in a hollow glaſſe, to ſet on flame the whole body of our naturall vitiouſneſſe at once; and to inrage it further with luſt, fierceneſſe, and effeminateneſſe, beyond the compaſſe of nature? Doth any man thinke it poſſible, that the power of ſauing grace, or the pure ſpirit of God can reſide in his heart, that willingly and with full conſent feeds his inward concupiſcence, with ſuch variety of ſinful vanities and leaud occaſions; which the Lord himſelfe hath pronounced to be an ***abomination*** vnto him? How can any man that euer felt in his heart, either true loue, or feare of ſo dreadfull a Maieſty, as the Lord of heauen and earth, endure to be preſent, eſpecially with delight and contentment, at Oathes, Blaſphemies, Obſcenities, and the abuſing ſomtimes of the moſt pretious things in the booke of God, (whereat we ſhould tremble) to moſt baſe and ſcurrill ieſts? Certainly euery child of God is of a right noble and heroicall ſpirit; and therefore is moſt impatient in hearing any wrong, indignity or diſhonour offered to the word, name, or glory of his Almighty Father.

* *Theatra definire poſſumus, turpitudinis, vitiorúmq; omnium ſentinam, ac ſcholam. Bodin. de repub. lib. 6 cap. 1.*

Deut. 22. 5.

A ſecond marke of difference may be this; The power of ſauing grace doth ſubdue and ſanctifie our affections with a conſcionable and holy moderation; ſo that they become ſeruiceable to the glory of God, and for a more reſolute carriage of good cauſes, and zealous diſcharge of all Chriſtian duties. But the bridling of paſſions in the formall hypocrite, is not ſo much of conſcience; as artificiall, politicke, for aduantage, and by the guidance of morall diſcretion: ſo that if they be tempted by ſtrong occaſions, and violent obiects, they many times breake out, to the diſhonour of God, the diſgrace of a Chriſtian profeſſion, and the diſcouery of their hypocriſie.

Let

Let euery man then examine himſelfe at this marke, and with a ſingle eie and vpright heart take a view of his affections; whether his ioy bee inward and ſpirituall, that is, in the aſſurance of Gods fauour, in his word, in his children, in praier, and a continuall practiſe of godlineſſe; or outward and carnall, that is, in the attainement of greatneſſe and worldly pleaſures, in the increaſe of his corne and wine, and oile. Whether he loue the peace of conſcience farre more dearely then the fauour of men, or his owne life: Whether he be more zealous for the honour and praiſe of God, then his owne: Whether he be more affraid of ſecret ſinnes, then open ſhame; of offending God, then outward afflictions: Whether hee bee more angrie in the cauſe of religion, and concerning Gods glory, or for his owne priuate wrongs. And ſo thorow out the reſt of his affections.

Let the fierce and deſperate gallants conſider this point; which vpon euery light occaſion, and termes of diſgrace, are ready, out of a graceles and vngrounded opinion of declining cowardize, to ſheath their ſwords in the body of their brother. And let them aſſure themſelues, that the meeke and mercifull Spirit of God, will neuer conſiſt with ſuch bloodie and vntamed affections; his holy motions will not come into their ſecret, neither will his ſauing grace be ioyned with their aſſembly. For in their wrath they will kill a man, and in their ſelfe will they will deſtroy the image of God. Curſed bee their wrath, for it is fierce; and their rage, for it is cruell.

Oh, that they would but marke and foreſee, into what an ineuitable, and endleſſe maze of certaine miſery and vengeance they enter, when they enter into the field, vpon either offer, or acceptance of chalenge! If they be ſlaine, they are acceſſaries to their owne vntimely murder: They violently and wilfully pull themſelues from the land of the liuing, to the abhorred regions of death: they cruelly, and irrecouerably rend their owne poore ſoules from time of grace and repentance: They extinguiſh all hope of poſterity; and perhaps their houſe and family determines in that bloody act.

But that which is the accompliſhment of all miſeries and terrour, they iuſtly fall into the hands of the liuing God, who will certainely iudge them after the manner of them that ſhead their owne blood; and will giue them the blood of wrath, and of icalouſie. And whereas they looked to leaue a name behind them, it ſhall rot away with as vile deteſtation as their carcaſes in the graue: *The memoriall of the iuſt* (ſaith *Salomon*) *ſhall be bleſſed. but the name of the wicked ſhall rot.* If it doe liue, it ſhall liue to their ſhame and infamy. For I dare ſay this boldly; There was neuer any man rightly informed either in the principles of nature, or in the gracious way to heauen, in the ſober paſſages of mortality, or in the iuſtice of ſtate and policie, or acquainted with the faireneſſe of true honour, that euer gaue any allowance, or euer will to the reputation of manhood, falſely ſo called, purchaſed in priuate quarrell in the field. This is then all they get: for the loſſe of ſoule and bodie, of heauen and earth, of name and poſteritie, they onely gaine the damned applauſe of diuels, ſwaggerers and wicked men.

Prou. 10.7

But if it fall out otherwiſe, that they be not kild, but kill; marke what befalles them; they depart the field drunken with blood, as with new wine: and therefore they ſhall be ſure at length to be fild with drunkenneſſe, and with ſorrow, euen with the cup of deſtruction and trembling; they ſhall drinke of it deepe and large, and wring it out to the very dregs. For preſently after the murder committed, they haue *Caines* fearefull marke ſtampt vpon them: The furies of conſcience and cries of blood, ſhall for euer perſecute them with reſtleſſe horrour: As they cloathed themſelues with rage like a raiment, ſo ſhall it now come into their bowels like water, and ſinke like oile into their bones. In the meane time they ſhall liue in the hell of conſcience vpon earth, and expect euery houre to be tumbled into the hell of wicked diuels for euermore in the world to come.

Let me then in the name and feare of God aduiſe them; if they would win an opinion of true valor indeed, if they looke for any portion in the mercies of God, or honour amongſt his

his Saints, to settle and compose such wild affections by the word of truth; to turne the greatnesse of their courage and gallantnesse of Spirit, to the subduing and conquering of their owne corruptions; and to the wrastling against principalities and powers, against the worldly gouernours, the princes of the darkenesse of this world, against spirituall wickednesses, which are in the high places. This fight is Christian and couragious indeed, the victory is glorious, the reward is immortalitie.

A third note of difference may be this: Euery childe of God by the power of saving grace, doth hunger and thirst after all those meanes God hath ordained, or offers for his furtherance in the way to heauen, and for his comforting and confirming in a Christian course; and doth make a holy vse of whatsoeuer is either publickly or priuately laid vpon him for his amendment: and therefore he continually profits and proceeds in sanctification by his word, his iudgements and his mercies: by the exercise, obseruation and sense of which, he growes sensible in heauenly knowledge, faith, humiliation, repentance, thankefulnesse, and all other spiritual graces. But the formall hypocrite doth so farre take notice and regard of them, as they further his temporall happinesse; and as his neglect of them, by consequent threatneth danger and ouerthrow to his outward worldly state. For the present perhaps, he is moued with the hearing of the word of God, with the terrour of his iudgements, while they lie with some extraordinarie waight vpon himselfe, or the whole land; and with the sweetnesse of his mercies, because they secure him in his prosperitie. But these things sinke not into his soule with the power of mortification, to the destroying of his sinfull affections, and the shaking off of euery knowne sinne. 3

Beloued in our Lord and Sauiour Christ Iesus, let vs euerie one of vs (I beseech you) trie himselfe faithfully by this note of difference: And the rather because our gratious God hath most plentifully and incomparably vouchsafed vs in this land all meanes to bring vs vnto heauen. He hath visi-

ted vs with his word, his iudgements and mercies, to the aſtoniſhment of the whole world. Now let vs conſider, whether as they haue bred admiration in men and Angels; ſo they haue brought ſaluation to our owne ſoules.

Firſt, for his word: For theſe fifty yeeres, you know, hee hath ſpread out his hands all the day long; he hath ſent all his ſeruants, the Preachers of his word, riſing vp earely, and ſending them, ſaying: Returne now euery man from his euill waies, and amend your workes. Let vs then examine our ſelues in this point. Hath this glorious Goſpell, which hath ſo long ſhined bright in our eyes, and ſounded loud in our eares; hath it, I ſay, been mighty in operation vpon our ſoules in planting in them the power of true godlineſſe? Doe wee daily grow more ſound by it in the knowledge of the truth; and ſee more particularly into the way and whole courſe of Chriſtianitie? Doth it continually build vs vp more ſtrongly in faith, repentance, and an holy obedience to all his commandements? Why then bleſſed is our caſe: for this powerfull experience in our ſoules of daily growth in godlineſſe by the word, is a notable marke vnto vs that we are in the ſtate of grace; and ſo all the bleſſings in the booke of God belong vnto vs, and pleaſures moe then the ſtarres of the firmament in number. But if otherwiſe (which is rather to be feared), if we haue either been no hearers, or but now and then as our worldly commodities would giue vs leaue; or hearers onely of forme and faſhion, not of zeale and conſcience to profit by it, and yeeld obedience vnto it; or onely hearers and no doers, why then we may aſſure our ſelues, we are yet ſhort of the ſtate of grace; and marke what will be the end both of vs and the whole land: it muſt needes be the ſame with that of Iuda and Ieruſalem (for they were as well beloued of God as euer England can be): *Goe*, ſaith God vnto *Ieremy*, *Goe and tell the men of Iuda, and the inhabitants of Ieruſalem: I haue ſent you all my ſeruants the Prophets, riſing vp earely, & ſending them; but you would not incline your eare, you would not obay me; therefore thus ſaith the Lord of Hoſts, the God of Iſrael: Behold, I will bring vpon Iuda, & vpon al the inhabitants* Chap. 35.

of

*of Ieruſalem, all the euil that I haue pronounced againſt them; I will do vnto this houſe, whereupon my name is called, wherein alſo ye truſt, as I haue done vnto Shilo, I will caſt them out of my ſight: And will make this City a curſe vnto al the nations of the earth.* And the Lord was ſo vnremoueably and ſetledly reſolued vpon this point (ſith he had ſo long preached vnto them by his Prophets, as he hath done vnto this land, and it would doe no good), that he bids the Prophet meddle no more, for hee would neuer heare him againe: *Therefore* (ſaith he) *thou ſhalt not pray for this people, neither lift vp cry ar prayer for them, neither entreat mee, for I will not heare thee.* Chap. 7. Verſ. 16.

The iudgements vpon this land haue beene many and fearefull; I doubt not, but wee haue ſeene with our eyes, euen thoſe which are very neere fore-runners of that great and terrible day of the Lord. Wee haue ſeene ſtrange and prodigious apparitions in the ayre: we haue had vnheard-of plots and practiſes againſt our State. Our land hath long and extraordinarily groaned vnder a ſore and durable plague, which hath ſtucke cloſe to the bowels of this City. The ſea hath broke out of her bounds, and ſwept away many as righteous as our ſelues: wee haue felt ſuch extremitie of heate and cold, of which I thinke theſe parts of the world are not naturally capable; ſo certaine is it that the finger of God hath beene in them. The poore of the Land euen now grieuouſly ſigh, and pine with a preſent famine. Let vs then examine our ſelues in this point. Haue wee laid all theſe iudgements vnto our hearts? haue we been truly humbled by them? haue wee by a diligent ſearch taken notice of our ſinnes, and grieued for them, and abandoned them? haue we mourned and cried for all the abominations that are done amongſt vs? Why then bleſſed is our caſe, our ſtate is the ſtate of grace; wee ſhall be ſure to bee marked and ſealed in the fore-heads, by the Angell of God, for his ſeruants, before the vials of finall deſolation be poured vpon this kingdome. But if otherwiſe (which is rather to bee feared), if hee hath ſmitten vs, and we haue not ſorrowed; if hee hath corrected

vs,

vs for amendment, and we are not bettered, but rather worſe and worſe; we may aſſure our ſelues we yet want a gracious marke, and effect of the power of true godlineſſe; and marke what will be the end both of vs and our whole land; it can be no other then that of his owne people. And thus he dealt with them by his iudgements, euen as a Phyſition with his patient. A Phyſition, while there is any hope of recouerie in his patient; he vſeth the benefit of all the rules of Art, all variety of meanes, preſcribing diet, letting blood, miniſtring pils and potions; but when hee once perceiues the naturall heate to be ſo decayed, and ſtrength of nature ſpent, that his phyſicke will worke no more good vpon him, but rather haſten his ruine then his recouery; hee then leaues him to the pangs of death, and diſſolution of ſoule and body. Euen ſo deales God with his people, while there is any hope of repentance, hee viſits them by all kinde of caſtigations, all manner of puniſhments: But when all ſenſe of religion, all heate of zeale, and life of grace haue ſo vtterly forſaken the hearts of men; that they are rather broken then bowed, rather hardened then humbled by his iudgements; hee giues them ouer to their owne iuſt confuſion. He leaues them finally (neuer more to be entreated) to lamentations, mournings and woe; to the feare, to the pit, and to the ſnare: to the Lion, the Wolfe, and the Leopard. *Thou haſt ſtricken them* (ſaith *Ieremy*) *but they haue not ſorrowed: thou haſt conſumed them, but they haue refuſed to receiue correction: they haue made their faces harder then a ſtone, and haue refuſed to returne. Wherefore a Lion out of the forreſt ſhall ſlay them, & a Wolfe of the wildernes ſhal deſtroy thē: a Leopard ſhal watch ouer their Cities, euery one that goeth out thence, ſhal be torne in pieces, becauſe their treſpaſſes are many, and their rebellions are encreaſed.* This courſe of Gods proceeding in his iudgements, we may ſee moſt cleerly in the 4. of *Amos*. He firſt gaue them cleanneſſe of teeth in all their Cities, and ſcarceneſſe of bread in all their places; and yet they returned not vnto him: Hee withheld the raine from them, when there were yet three moneths to the harueſt; ſo that two or three Cities

Chap. 5. 3.

Verſ. 6.

Cities wandred vnto one Citie to drinke water, but they were not ſatiſfied: and yet they returned not vnto him. Hee ſmote them with blaſting & mildew; their gardens and their vineyards, their fig-trees, and their oliue-trees did the Palmer worme deuoure: and yet they returned not vnto him. Peſtilence he ſent amongſt them after the manner of Egypt: and yet they returned not vntō him. *Therefore* (ſaith the Lord) *thus will I doe vnto thee O Iſrael.* He ſpeakes after the manner of a man, in whom iuſt indignation ſtops paſſage vnto ſpeech; and who wants words to expreſſe the horribleneſſe of the puniſhments he purpoſes to inflict: Therefore thus and thus will I doe vnto thee O Iſrael, euen ſo as he threatned in the beginning of the Chapter: *The daies ſhall come vpon you, that you ſhall be taken away with thornes, and your poſterity with fiſh-hookes.* As if hee ſhould haue ſaid, I will make no more triall by iudgements; I will now doe a thing in Iſrael, whereof whoſoeuer ſhall heare, his two eares ſhall tingle; yea, and all his heart-ſtrings ſhall tremble; I wil now ſweepe you all away with the beeſome of vtter deſtruction. This is certainly now iuſt our caſe (For to cry peace, peace, where there is no peace towards, is wicked, and to no purpoſe: to bring conceits and ſmoothings to this place, will neuer ſerue the turne; either for the diſcharge of our conſciences, or the ſauing of your ſoules) I ſay this is iuſt our caſe; wee are euen already come to this laſt point and period. By our many impieties and impenitency, wee haue brought our gracious God to that queſtion in the 1. of *Iſay*, *Wherefore ſhould ye be ſmitten any more? for ye fal away more and more.* Or rather to this concluſion in the 4. of *Amos: therfore thus will I doe vnto thee*, O nation not worthy to be loued. Hee hath made triall by ſo many iudgements, and ſo many times, and all in vaine; that the very next iudgement we may iuſtly feare and expect, without true and timely repentance, will euen be the beeſome of vtter deſolation.

As the iudgements vpon this land haue been great and fearefull; ſo many and wonderfull haue been his mercies vpon vs, and ſuch I am perſwaded, as greater the Sunne ne-

uer ſaw, nor ſonnes of men enioyed. I will onely name two which cannot but be freſh in euery mans memory: The continuing of our peace, at the death of our late Soueraigne of euer glorious memory: And our deliuerance from the Gun-powder Treaſon: of which two when firſt euery man heard, me thinkes he ſhould haue been afraid, leſt he had been in a dreame: as it is ſaid of the Iſraelites, Pſalm. 126. *When the Lord brought againe the captiuity of Sion, we were like them that dreame.* Both that, and theſe our bleſſings were things ſo incredible, and beyond all expectation.

You know a little before the Queenes death, the wiſeſt were at their wits end, and euery one ſtood amazed and aſtoniſhed for the feares his heart did feare. The Ieſuites from beyond ſeas inſolently inſulted ouer vs, and told vs in their bookes, that this kingdome would ſhortly become a prey to the greedy ambition of all the neighbour nations; that huge clouds of blood hung ouer our heads, and would melt and diſſolue at the Queenes death. But it was neither ſo, nor ſo. They are the falſe prophets of the Beaſt in the Reuelation, no maruell though they lied: For he that dwels in the heauens laughed them to ſcorne, our gracious God had them in deriſion. And when Diuels and Papiſts looked and wiſhed, that this land ſhould haue been clothed, euen with blood and fire, as with a garment: out of the infinite depth of his vnſearchable mercies, he couered it with peace, ioy, and happineſſe, euen as the ſeas are couered with water.

In the Gun-powder Treaſon, the neck of our whole State both of Church and Common-wealth, the glory of this famous and flouriſhing kingdome (the hope of poſterity) was laid (as it were) vpon the blocke: The inſtrument of death was lifted vp by the damned inſtrument of the Popes malice and cruelty, hee was euen ready to giue the mortall ſtroke: and had not the Angell of the Lord ſtepped in, in the very nicke; had not our mercifull God, by his moſt miraculous and immediate prouidence, put to his helping hand, when our caſe was deſperate, and all hope paſt, he had cut off from

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vs the roote and the branch, the name and the remnant, the ſonne and the nephew. Our land that before was as the garden of Eden, had been by this time a deſolate wilderneſſe: Our Church, which was before a harbour of Saints, had bin by this time a poole of ſnakes; I meane an habitation of Papiſts. The faire body of this Citie, that before was enliued with matchleſſe glory and worth, ſhould by this time haue been a rent and diſmembred carcaſe; and that which is worſt of all, the neglected and forlorne limmes, inſpired with the doctrine of diuels.

Let vs then examine our ſelues in this point. Haue theſe incomparable bleſſings melted our hearts into teares of repentance and thankfulnes? Haue theſe cords of loue drawne vs neerer vnto our God in al knowledge, loue and obedience? Why then we may aſſure our ſelues of a good teſtimony, that our ſoules are ſeaſoned with grace. But if it be quite otherwiſe: If theſe great and vndeſerued mercies haue bred in vs a more frozen coldneſſe in the ſeruice of God, a more preſumptuous ſecuritie, and a ſounder and ſweeter ſleepe in ſin: If ſince our miraculous deliuerance, vnparalleld by all Nations, times and ſtories; there hath been amongſt vs no leſſe prophaning of Gods Name and Sabbaths then before, no leſſe pride and drunkenneſſe, no leſſe oppreſſion and vſurie, no leſſe vncleanneſſe and vnconſcionablenes in our callings, no leſſe ignorance in the word of God, and backwardneſſe in the waies of holineſſe, no leſſe contempt of godlineſſe and godly men: Nay, if all theſe gather head and heart, more ripeneſſe and readineſſe to receiue the flame of Gods fierce and laſt wrath: If there bee rather a ſenſible decay of the feare of God, of zeale, and true ſinceritie amongſt vs: If Prophaneneſſe, Atheiſme, Popery, and a luke-warmeneſſe in religion, like a mightie Torrent, ruſh in violently vpon vs daily more and more, and fearefully preuaile and domineere in moſt places: Why then (you are a people of vnderſtanding), I leaue it to your owne conſciences, to conſider what muſt needs ſhortly befall vs, except we *gather our ſelues before the decree come forth*; vnleſſe by ſpeedie humiliation and vnfai-

ned repentance, we preuent ſo great and fearefull iudgements. And the rather, becauſe wee may aſſure our ſelues, while the Diuell is in hell, and the Pope at Rome; the Prieſts and Ieſuites, thoſe notorious and tranſcendent inſtruments of blood and death, will be working in the Vaults of darkeneſſe for the confuſion of the children of light, the ſubuerſion of the Kingdome of Chriſt, and by conſequent the ruine of our Church and Common-wealth. Little know wee, what fearefull and helliſh plot may be euen now in hatching and hammering, or how neere it is to the birth, while we are moſt ſecure: And for vs in the meane time, without repentance, and rooting out idolatry, to depend ſtill vpon immediate and miraculous diſcoueries and deliuerances, is at the leaſt an vnhallowed and deſperate preſumption.

I cannot follow diſtinctly at this time, any more differences betwixt the ſtate of ſauing grace and formall hypocriſie. For concluſion therefore only, I will acquaint you more fully with the effects of ſauing grace, and follow in few words the trace and ſteps of the Spirit of God in the great worke of regeneration; that thereby euery man may examine his conſcience, iudge himſelfe, and trie what his ſtate is.

The working and propertie of this ſauing grace, and true godlineſſe vouchſafed peculiarly and onely to Gods children, which doth tranſlate them from darkeneſſe to light, from the corruption of nature, to a ſtate of ſupernatural bleſſednesſe, you may thus conceiue and vnderſtand. It is like leauen (for ſo the power of Gods word is compared in the Goſpell) it is of a ſpreading nature: Firſt, it ſeates it ſelfe in the heart; after it is diſperſed ouer all the powers and parts both of ſoule and body; ouer all the actions and duties of a man whatſoeuer: It ſoftneth and changeth the heart: It purgeth the inmoſt thoughts: It awakes the conſcience, and makes it tender and ſenſible of the leaſt ſinne: It ſanctifies the affections: It conformes the will vnto the will of God: It illightens the vnderſtanding with ſauing knowledge: It ſtores the memorie with many good leſſons, for comforts, inſtructions and directions in a godly life: It ſeaſons the

ſpeech

ſpeech with grace: It ſo rectifies, and guides all a mans actions, that they proceed from faith, they are warrantable out of Gods word, they are accompliſht by good meanes, and wholly directed to the glory of God. Nay, yet it ſpreads further, and kindles a deſire and zeale for the ſaluation of the ſoules of others, eſpecially of all thoſe that any way depend vpon vs: So that the childe of God doth euer embrace all meanes and opportunities for the communicating of his graces and comforts, and the bringing of others to the ſame ſtate of happineſſe with himſelfe.

Let then (I beſeech you) euery mans conſcience goe a little along with mee; and ſecretly, but faithfully anſwere to theſe few interrogatories, which I ſhall propoſe very briefly and plainelie, that euery man may eaſilie vnderſtand. Haſt thou felt by thine owne experience this great worke of regeneration and change wrought vpon thy ſoule? Hath the powerfull word of God, by the inward, ſpeciall and effectuall working of his Spirit, broken and bruiſed thy hard and ſtony heart? Hath it pierced and purged the very cloſeſt and moſt vnſearchable corners thereof? Hath it humbled it with the ſight of thy ſinnes, and ſenſe of Gods iudgements? Hath it filled it with fearefull terrours, compunction, remorſe and true ſorrow for thy life paſt? Hath it after quieted and refreſhed it with a ſure faith in Chriſt Ieſus, and a delight in heauenlie things? Hath it mortified thy inward corruptions, and broke the heart of thy ſweete ſinne? Hath it planted a holy moderation in all thy affections; that whereas heretofore they haue been enraged with luſt, with immoderate anger, with ambition, with inſatiable deſire for the inlargement of thy wealth, poſſeſſions and greatneſſe, and with hatred of Gods deareſt ſeruants and their holineſſe? are they now inflamed with zeale for Gods honour, truth and ſeruice; with a feruent loue vnto the Lord and his Saints; with Chriſtian courage, to oppoſe againſt the ſinnes of the time, to defend goodneſſe and good cauſes, to contemne the lying ſlanders and prophane ſcoffes of worthleſſe men? Hath it begot in thy will an hunger and thirſt after the ſpirituall food of thy

ſoule, the Word and Sacraments; ſo that thou haddeſt rather part with any worldly good, then not enioy the incomparable benefit of a conſcionable and conſtant Miniſterie? Are thy thoughts, of which heretofore thou haſt made no great conſcience, but letten them wander vp and downe at randome wickedly, idely and wantonly; are they now, I ſay, bounded within a ſacred compaſſe, and ſpent vpon holie things, and the neceſſarie affaires of thy honeſt and lawfull calling? Is thy vnderſtanding informed, and acquainted with the myſterie of ſaluation, which the world, and the wiſe men thereof, account nothing but madneſſe and follie? Is thy memorie, which hath heretofore been ſtuffed with traſh and toyes, vanities and follies, now capable and greedie of diuine knowledge? Are thy words, which heretofore haue been full of prophaneneſſe and worldlineſſe, now directed to glorifie God, and to giue grace vnto the hearers? Nay, yet further beſides this inward renouation of the faculties of thy ſoule; hath the power of grace ſanctified all thy outward actions? Doſt thou now order (in euery particular) all the buſineſſes of thy vocation religiouſly, conſcionably, and by direction out of the word of God? Art thou inwardly affected and faithfull in the performance of religious duties? as in hearing the word of God, in ſanctifying the Sabbath, in prayer and the reſt. Doſt thou now heare the word of God, not onely of courſe and cuſtome, but of zeale and conſcience to reforme thy ſelfe by it, and to liue after it? Doe not the weeke-daies duties, and worldly cares drowne thy minde on the Sabbath; but that thou doſt the whole day entirely, freely and chearefully attend the worſhip of God? Doſt thou exerciſe daily with fruite and feeling, prayer, that precious comfort of the faithfull Chriſtians? Thou being conuerted, doſt thou labour the conuerſion of others, eſpecially of thoſe which are committed any way to thy charge, and for whom thou muſt giue a more ſtrict account; as if thou be a maſter of a familie, doſt thou pray with them, and inſtruct them in the doctrine of ſaluation, and waies of godlines? Doſt thou now not onely ſticke at, and forbeare great and groſſe ſinnes?

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but doſt thou euen hate the garment ſpotted of the fleſh, & all appearance of euill? Doth the tendernes of thy conſcience checke thee for the leaſt ſinnes, and make thee fearefull to offend, though it be but in a wandring cogitation? After euery fall into infirmities, art thou carefull to renew thy repentance, and learne wiſedome and watchfulneſſe to auoid them afterwards? Doeſt thou feele thy ſelfe profit, grow and encreaſe in theſe fruits and effects of grace? And haſt thou ſuch a gratious taſte of the glory of God, and of eternall life, that thou art euen willing and deſirous to meete thy Sauiour in the clouds; not ſo much to bee rid out of the miſeries of this life, as to bee freed from the heauie burthen of ſinne, which hangs on ſo faſt, and to enioy his preſence in the heauens for euer? In a word, as thy ſoule giues life, ſpirit, and motion to thy whole bodie, and euery part thereof; doth the ſpirit of God euen ſo inſpire thy ſoule and body, and all thy actions with the life of grace? Why then, thou haſt paſt the perfections of the formall hypocrite, and are poſſeſt of the ſtate of true bleſſedneſſe; thou art then happie that euer thou waſt borne; thy way is certainly the way of life: And I can aſſure thee, and I dare boldly pronounce it, that thou art already vtterly out of the reach of all the powers of hell: Satan is chained vp, for euer doing thee any deadly hurt: All the creatures are reconciled vnto thee, and at league with thee: Thou haſt filled the Angels with ioy at thy conuerſion, they will for euer guard thee: Thou ſhalt neuer more be afraid for any euill tidings. Though the earth be moued, and though the mountaines fall into the middeſt of the ſea; thy heart ſhall abide ſtrong, vnſhaken, and comfortable. When thou falleſt downe vpon thy bed of ſickneſs, thou ſhalt finde no mortall poyſon in thy fleſh; no ſting in death; no darkneſſe in the graue; no amazement at that great and fearful day. For all the merits and ſufferings of Chriſt are thine; all the comforts of Gods children are thine; all the bleſſings in the booke of God are thine; all the ioyes of heauen are thine: euen all things are thine, and thou art Chriſts, and Chriſt is Gods. Onely ſtand faſt in the

faith

faith; quit thy selfe like a man, and be strong; gird thy sword vpon thy thigh; buckle fast vnto thee the whole armour of God; ride on because of the word of truth; and the Lord thy God be with thee. Breake thorow for a while with vndaunted courage the bitternesse of the worlds malice; the keene razours of impoysoned tongues; the teares and tediousnesse of a few & wretched dayes; for thou art nearer the price of the high calling, then when thou first beleeuedst: Shine more and more in faith, in patience, in loue, in knowledge, obedience, and all other Christian graces, vntill the perfect day, vntill thou reach the height of heauen, and the full glory of the Saints of God.

I now proceed more distinctly to other markes of difference, betwixt the state of grace and formall hypocrisie. Some notes of distinction for my purpose may be raised out of those places of Scripture, which I proposed, for to acquaint you with the kinds of perfection, & degrees of goodnesse; whereof a man as yet vnregenerate is capable, and may be partaker.

In the 8. of *Luke*, the hearer resembled vnto the stonie ground, is the formall hypocrite. Hee receiues the word of God with ioy, as doth the faithfull Christian, though not in the same measure. But here is the speciall point and marke that differenceth the one from the other. The word and faith in the formall hypocrite haue no rootes: They are not deeply and soundly rooted and planted in his vnderstanding, conscience, thoughts, affections, and actions.

1 Firſt, they are not rooted and fastened in his vnderstanding, by those two sacred and gracious habits, which are called by the Apostle, Col. 1. 9. σοφία, and σύνεσις πνευματικὴ: Heauenly knowledge, or speculatiue wisedome in the mysteries of saluation: And spirituall prudence, or a sanctified vnderstanding in the practicall affaires of the soule. These two, as I conceiue, for diuine reuelations, and matters of heauen, answere in a proportion to those two intellectuall habits, *Sapientia* and *Prudentia*, mentioned by *Aristotle Eth. 6.* for naturall truth, and ciuill actions. *Sapientia*, you know out of the

the Schooles, is a worthie habit compounded of *intelligentia*; which is a naturall light and abilitie of apprehending and acknowledging ſpeculatiue principles, the foundations and fountaines of all humane knowledge: and of *Scientia*; which is an habituall and exact knowledge of all neceſſarie concluſions and deductions, by the force of reaſon, and labour of diſcourſe thence iſſuing, and grounded thereupon. But *Prudentia*, though it be ſeated in the vnderſtanding; yet it is practicall, in reſpect of the Obiect and the end; and is the ſoueraigne and guide of all other vertues. It doth euer amid the many varieties, vncertainties, and paſſages of humane actions, wiſely, and honeſtly conſult and aduiſe, iudge and reſolue; manage and execute. Euen iuſt ſo, theſe two heauenly habits, σοφία, and σύνεσις πνευματικὴ, heauenly wiſdome, and ſpirituall prudence, ſhed into euery ſanctified vnderſtanding by the fountaine of grace, are buſied and exerciſed about ſupernaturall truths, and matters of eternall life. By the firſt, the child of God hauing the eyes of his minde opened and illightened, doth ſee the great myſterie of ſaluation, the ſecrets of the kingdome, the whole counſell, and the wonders of the law of God: Hee doth know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints: he comprehends what is the breadth, and the length, and the depth, and the heighth. By the ſecond hee is enabled with a iudicious ſinceritie to deliberate, and determine in caſes of conſcience; in the perplexities of tentations; in all ſtraites, ambiguities, and difficulties incident to the conſideration and carriage of a Chriſtian; and with ſpirituall diſcretion to guide and conduct all the actions of grace, and euery particular, both in his generall and ſpeciall calling. This explication premiſed, I come to tell you, that the word of God doth not take ſure and laſting roote; doth not dwell plentifully in the vnderſtanding of the formall hypocrite, by theſe two diuine habits.

First, there is a right noble branch of diuine knowledge and heauenly wiſedome, ſpringing out of the myſterie of regeneration; in which, as I take it, the formall hypocrite is

for the moſt part vtterly ignorant. He knowes not that darke and fearefull paſſage, which leades from the vanities and corruptions of nature, and out of the dominions of darkneſſe and death, through ſtrange terrors and torments of ſoule, into the rich and glorious happineſſe of the ſtate of grace, and kingdome of Chriſt. He knowes not the varietie and power of tentations; the cauſes, degrees, the wofull conſequents and recoueries of ſpirituall deſertions, relapſes, and decayes of grace. He hath no skill in the nature, ſymptomes, and remedies of afflicted conſciences: in the ſecret workings and right vſes of afflictions, infirmities, ſcandals, and diſgraces. He is not acquainted with Satans transformations into the
2. Cor. 2. 11 glorie of an Angell; with his βάθη, and νοήματα, as the Apoſtle calleth them: that is, his depthes, his profound plots and contriuances, moulded by malice and ſuttletie in his owne large vnderſtanding; furniſhed with the experience of our corruptions, and the ſucceſſe of his many tentations for ſome thouſands of yeeres; managed with all the crafts and policies of the moſt darke and hidden corners of hell. He is not acquainted with his μεθοδίας, as they are called, Epheſ. 6. 11, his exquiſite methods, in the wilie conueiance of his ſtratagems and inſidiations; in ordering his aſſaults, and diſcharging his fierie darts. How ſometimes hee keepes as it were a method of nature, in ſtriking at the roote, and labouring to ſtoppe or poyſon the fountaine of ſpirituall life, which is *Faith*: that ſo the fruites of godlineſſe may wither, and the ſtreames of diuine grace may drie vp. Satan knowes full well, that the liuely or languiſhing exerciſe of other inward graces; the cold, or zealous performance of all outward duties, depend vpon the weakneſſe or ſtrength of our faith: And therefore if he perceiue, that (by a free and vitall operation of a ſtrong faith) our zeale, our hope, our patience, our faithfulnes in our calling, and other graces be maintained in their heate, vigour and excellencie; hee labours might and maine to weaken, ſhake, and beate down our faith, and that by ſuch meanes as theſe:

1 Firſt, by ſuggeſting to the childe of God, a conſideration of

of the flouriſhing of the wicked; how imperiouſly and proſperouſly they domineere and reuel it in the world; how they ſpread themſelues like a greene Bay tree, and bring their enterpriſes to paſſe: while himſelfe lyes trampled vpon by their inſolencies, oppreſſions and prophane cenſures; while perhaps hee lingers and pines vnder ſome heauie croſſe and long viſitation; and for all his prayers, his groanes, his patience, yet findes ſmall comfort, no deliuerance, for ends beſt knowne vnto his heauenly Father; ſo that he may outwardly euen periſh in his troubles. This is a ſhrewd tentation, and in ſome meaſure preuailed againſt *Dauid*; it made ſo tall, and well rooted a Cedar to ſtagger: nay, this tempeſt had neere ouerturned him; this blow had wounded his faith to death, had hee not in good time ſtept into the Sanctuarie of the Lord, and vnderſtood the end of theſe men; *How ſuddenly they are deſtroyed, periſhed, and horribly conſumed:* and conſidered howſoeuer the godly be vext with men or diuels, for the dayes of their vanitie in this miſerable world; yet it euer goes well with them at the laſt. Pſal. 73.

2 A ſecond meanes, by which Satan endeuours the weakening of our faith, is this: He curiouſly obſerues all ſeaſons and aduantages; and therefore if hee ſpie our mindes to bee ouercaſt with ſome cloud of melancholy, the ſeate many times of vnneceſſary diſtruſts and feares; or to be caſt downe with ſome ſad and heauy accident, and worldly diſcomfort; hee preſently afreſh repreſents vnto the view of our conſcience, the many and great ſinnes of our vnregeneration in their foulleſt ſhape; that ſo by their renewed horror, he terrifying and affrighting vs, may raiſe new doubtings and amazements, and in ſome meaſure looſen the hand and hold of faith.

3 A third weapon, by which hee ſtriketh at our faith, I take to be one of his owne immediate ſuggeſtions, and that is this: While the heart of a godly man is refreſhing it ſelfe ſweetly and plenteouſly with an aſſurance of his future happineſſe and eternall enioyment of endleſſe ioyes in heauen; Satan, that out of his cruell malice he may mixe ſome helliſh poy-

ſon with theſe riuers of comfort, labours to caſt into his minde, euen ſome thoughts of impoſſibilitie of the performance of the promiſes of ſaluation, and of the attainement of that excellent waight of glorie: and would gladly make him thinke it incredible that hee ſhould euer bee crowned with immortalitie; or bee ſo glorioufly partaker thorow all eternitie of vnſpeakeable comforts aboue. This tentation, as I take it, doth not much diſquiet the formall hypocrite, or any vnregenerate man. For becauſe his perſwaſion of happineſſe to come, is falſe and miſgrounded, and that hee hath no ſound aſſurance of heauen; Satan is too wilie to ſuggeſt vnto him doubts and diſtractions of this nature. But whereſoeuer it lights, it is of fearefull conſequence; and therefore not to bee debated vpon by the thoughts, or diſputed with Satan; that is not the way to conquer this tentation: but ſuddenly, and reſolutely to bee repeld by the power of prayer; and out of an holy contempt of ſo baſe and lying malice, to bee caſt as dung vpon the face of the tempter. So that the faithfull Chriſtian for all this, may maintaine and poſſeſſe his heart in patience, and vnconquerable comfort out of theſe two conſiderations:

1 Firſt, if hee be a diuell and prince of hell, as Gods childe feeles ſenſibly and certainly by this preſent immediate ſuggeſtion; why then vndoubtedly there is the glorie of infinite Maieſtie in heauen, Angels, Saints, boundleſſe and endleſſe bleſſedneſſe of euerlaſting time.

2 Secondly, hee is to conſider, that in the daies of his ſecuritie and worldlineſſe, no ſuch ſcruples aroſe in his thoughts: And therefore it is only a malitious tricke of the enemie of all true comfort, to defeate vs of our heauen vpon earth, our aſſurance of heauen in the world to come.

4 A fourth way of weakening our faith, is this: If Satan, by taking (in the nick) the tide of our fraile and impotent affections, by caſting vs vnawares vpon occaſions and allurements; or by the ſuddenneſſe, ſubtiltie or violence of ſome tentation, be able to hale vs againe into ſome groſſe and ſcandalous ſinne; to which, by reaſon of our naturall diſpoſi-

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tion and cuſtome, wee were often, and moſt principally obnoxious before our calling: why then, from thence he drawes and enforceth vpon vs diſcomfortable, and faith-killing concluſions. He preſently infers vpon ſuch relapſes; that we haue deceiued our owne ſoules, that our holineſſe indeed is but hypocriſie, that our faith is but temporary, and our conuerſion counterfeit: Otherwiſe the grace of God would be ſufficient for vs, and the power of his ſanctifying ſpirit, would at the leaſt ſo far reſtraine vs, bridle and mortifie our corruptions, that we ſhould not breake out againe, and backſlide into a ſin ſo much loathed and repented of. Otherwiſe, as our ſweet, and maſter-ſin in the time of our vnregeneration made the deepeſt gaſh, the wideſt gap into our conſciences; ſo if we were indeed in the ſtate of grace, we ſhould moſt carefully & tenderly cloſe vp that wound, and be moſt vigilant and ſolicitous in fencing and fortifying that breach before any other. By this meanes Satan many times giues a ſore blow to our faith, and breeds much heauineſſe and diſcomfort in the ſoule.

Thus Satan in his tentations, ſometimes proceedes by a method (as it were) of nature, in ſtriking at faith, the root and heart of our ſpirituall life. But if he be not able to faſten his fierie darts vpon the ſhield of faith; why then he takes a contrarie courſe and method, as it may beſt fit his aduantage, and more eaſie inſinuation. For he attempts the dulling and diminiſhing of our zeale, and forwardneſſe in religion, and other fruits of faith, and inferiour parts of ſanctification. And that by ſuch meanes as theſe:

One weapon, by which hee labours to wound our feruencie, and faithfulneſſe in duties of holineſſe, and to hinder the entire exerciſe of the graces of ſanctification, is proſperitie and freedome from diſcomforts and miſerie. For if hee once eſpie vs to bee encompaſſed with worldly peace, reputation amongſt men, honours and offices, plentie of wealth and preferments; hee is euer then in good hope (by the helpe of the naturall aptnes of worldly happines to enſnare and intangle) to beget in our hearts, worldlineſſe and ſecuritie, the two 1

great and dangerous conſumptions of ſpirituall life. For if worldlineſſe once take poſſeſſion of our hearts, it waſtes by little and little our ioy in heauenly things, our comfort in the communion of Saints, our longings for the incomprehenſible and euerlaſting happineſſe: it baniſheth all thought of the worth of our ſoules, of the ſpirituall ſtate of our conſcience, of the vanitie and change of this preſent life, of the glorious riſing againe of our bodies, and the immortalitie of the ſecond life: and in ſtead thereof filleth vs with earthly cares, with feares, iealouſies, griefe, hopes, wiſhes, independance vpon the prouidence of God, and a thouſand platformes for the encreaſement and ſecuring of our outward felicitie and ſecuritie: It makes vs inſenſible of Gods iudgements, of our falling from our firſt loue, of the danger wherein we ſtand: It makes vs put farre from vs the euill day; and to thinke our mountaine ſo ſtrong, that wee ſhall neuer bee mooued, but continue in our happie ſtate, and dye in the neaſt.

2 Secondly, hee ſeekes to weaken our practice of godlineſſe, by faſtening vpon vs vncheerefulneſſe, and vnprofitableneſſe in the meanes of the preſeruation of grace. For if he can once make vs cold and negligent, or onely formall, and curſorie in the daily examination of our conſciences, in hearing the word of God, in the godlie exerciſes with our ſchollers or families, in publike prayer, or our more priuate ſtriuing with God by groanes and ſighes, for the ſupply of ſome grace or remoueall of ſome corruption; then there euer followes a languiſhing and decay of the life of grace. If we but perfunctorily receiue the heauenly food into our vnderſtandings; and being hindered by diſtractions, careleſneſſe or worldly cares, not digeſt it by meditation and conference, and by ſpirituall exerciſe of feruent prayer conuey it into the ſeuerall parts of our ſoules; our new man will quickly fall into a conſumption.

3 Thirdly, hee doth notably dull and darken our holineſſe and ſinceritie, by caſting vs vpon vngodly and prophane companie: which hath I know not what ſecret and bewitch-

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ing power to transforme others into their owne faſhions and conditions; and to make them ſometimes to condemne their former forwardneſſe and zeale in the ſeruice of God. For as the ſeed caſt into the earth, drawes vnto it ſelfe by little and little the propertie of that ſoile, whereunto it is transported, vntill at length it becomes like that which doth there naturally grow: ſo the ſpirits and manners of men commonly conforme themſelues to thoſe, with whom they ordinarily conuerſe. Lamentable then is their caſe, baſe their reſolution, and miſerable their comfort; who for aduantage, faction, foreſight and hope of future gratifications, or any other by-reſpect, plunge themſelues into ſuch companies, where perhaps they may enioy many pleaſant paſſages of wit, ſet and artificiall diſports and paſſing the time, direction in their worldlie affaires, combination againſt the power of religion, and the true profeſſours thereof: but where they ſhall finde no furtherance in the way to heauen, no comfort in heauenly things, no encouragement to pietie, no counſell in tentations, no conſolation vpon their deaths-bed. O how much better were it, for theſe few and wretched dayes, to ſort and ſolace themſelues amongſt the Saints of God, with whom they might ſhine as glorious lights together in the earth, and hereafter in the heauens aboue the brightneſſe of the Sunne for euermore; rather then prophanely to ſport themſelues in *Meſhech*, and for a ſeaſon proudly to ruffle it in the tents of *Kedar*, where there is no light of grace, no ioynt expectation of eternitie; but darkeneſſe of ſinne, and ſhadow of death! Miſtake me not in this point: I would not haue men go out of the world, or become *Separatiſts*. I would rather haue them, if they will vnderſtand *Paul* aright, bee made all things to all men, that they might by all meanes ſaue ſome: That is, I would haue the children of God not be wanting in any offices of kindneſſe or pietie; but to yeeld and communicate themſelues ſo farre, as dutie, charitie, humanitie, neceſſitie of their generall or particular calling vpon good warrant, and iuſt occaſion may challenge and exact at their hands. But as for a free and

and full communication of the ſecrets of their ſoule, of their deareſt affections, of their ſpirituall eſtate, of their ioyfulleſt and beſt expence of time; I would haue that only vouchſafed and conueied into the faithfull boſome of a true Chriſtian, and confined to grace, as it peculiar and principall Obiect. Let their goodneſſe, and good deedes ſpread without limit; but their delight and intimateneſſe, is to be reſtrained and appropriated to the Saints that are on the earth, and to the truly excellent, which are onely the godly. Hence it is that Gods children are many times cenſured for moroſitie, vnſociableneſſe, diſdainefulneſſe of ſpirit, and oppoſition to good fellowſhip; when God knowes they can finde no taſte in the white of an egge, no ſtrength in a broken ſtaffe of reede, no comfort in the men of the world, who haue their portion in this life; and therefore they would not part with their Paradiſe of communion of Saints, or comfortable communication with God in their ſolitarineſſe, for the companie of Kings, and a world of carnall contentments.

4 Fourthly, Satan doth ſometime worke a foule decay of grace, and exerciſe of godlineſſe, by putting into our heads ſome inordinate plot and forecaſt, for preferment and greatneſſe. For if he can once ſet our thoughts buſily on foote for proiecting and contriuing (with exceſſiue deſire, ambition and greedineſſe) ſome honour, office, or high place; why then, farewell zeale; farewel taking part with Gods children; farewell an vnſhaken reſolution, in ſtanding for the honour, truth, and ſeruice of God; and a Chriſtian courage in reproouing ſins. For then we muſt liue reſeruedly; we muſt be content to part with our libertie, and be depriued of our ſelues: We muſt labour to ſatisfie and accommodate our ſelues to the humours, pleaſures, and paſſions of men. In a word, our whole carriage muſt hold a neceſſarie and exact correſpondence with the men and meanes that are able to promote vs; for ſo vncertaine and irregular are the reuolutions of mens fauours, that many times if a man but miſſe, or miſtime one ceremonie or circumſtantiall obſeruance, it is enough to caſt him

him off, and vtterly caſhire him from his hopes and ends. Moſt miſerable and ſeruile is their life, that thus forſake the ſtrong tower of their ſaluation, and claſpe their hand of faith about the arme of fleſh. For they do not only bereaue themſelues of that worthy freedome of ſpirit, which an honeſt Heathen would not exchange for his life: but alſo as they grow into a habite of ſeruitude and baſe engagements vnto men; ſo they grow into a ſlauery vnto ſin, and bondage vnto the corruptions of the time. And the higher they riſe into fauour with prophane greatneſſe and policy, the deeper they ſinke into the miſeries of baſeneſſe and flattery, and the high diſpleaſure of Almighty God: and at length, if they attaine their ends, (for ſometimes they die in the tedious proſecution of ſome vndeſerued dignity) they double their diſcomforts, and encreaſe their account. For commonly where the purſuit and purchaſe of any honor and preferment hath been baſe and indirect; there the diſcharge and execution is formall, vaine-glorious, and vnconſcionable.

Thus you ſee a ſecond method of Satan, whereby he goes about to kill the fruits of faith; and to cauſe, if not an vtter ceſſation, yet much weaknes and interruptions in the operations of grace.

Many moe ſuch depths and proceedings he hath in tentations. As for examples:

If he meet with notoriouſly wicked men; as Drunkards, Swearers, vncleane perſons, and the like; he tempts them to Atheiſme, a reprobate ſenſe, contempt of Gods worſhip and ſeruice, and to the great offence. To defend their leaud and graceleſſe courſes; to glory in their ſinnes, and in their dexterity of making others drunke with the ſame iniquitie. He ſtickles and ſtrikes the bargaine betwixt them, and death and hell; and enters (as it were) bond for the performance of the couenant. Hee tempts them to ſcorning; and by their ſcoffings and railings, in ſome ſort, to the deſpiſing of the ſpirit of grace in the children of light; which is a foule ſigne of a ſeared conſcience, and a fearefull preparatiue to ſinne againſt the holy Ghoſt. Theſe are Satans ſtandard-bearers;

and therefore he inſpires them with extraordinary boldnes, and deſperateneſſe in ſinning; and teacheth them to march furiouſly in variety of rebellions againſt the Maieſty of heauen.

If hee meete with honeſt ciuill men, hee labours to perſwade them, that iuſt and vpright dealing with their neighbours, good meanings and intentions in matters of religion, are the very life of the ſeruice of God, and a ſufficient way to heauen: And to conceiue, ſinne and ſincerity to bee nothing elſe but morall vertues and vices; the power of ſanctification, to be nothing but good education; the practice of godlineſſe, to be nothing but ſober and honeſt behauiour; and the whole myſtery of Chriſtianity, to bee onely a graue and ſtayed ciuility: And the much adoe about faithfull and conſcionable preaching, to bee onely the humour of ſome odde fellowes, that would be accounted ſingular and ſeraphicall.

If he meete with formall hypocrites, who beſides immunitie from groſſe ſinnes, and their ciuill honeſty, are carefull and faſhionable in the outward duties of religion, yet ſhort of a ſound conuerſion; he labours might and maine to ſettle in them an opinion, that the ſtate of regeneration is nothing but preciſeneſſe and puritaniſme; that ſauing ſincerity and a true practice of holineſſe, is onely a tranſcendent *Idea*, conſiſting in pure abſtraction, conceiued in the irregular and ſtirring heads of ſome buſie and pragmaticall fellowes, ſhadowed onely with a number of faire ſhewes and pretences, but really exiſtent and acted no where. And that they may more ſecurely and obſtinatly reſt vpon this perſwaſion, he furniſheth them with a notable art of miſconceiting and miſ-interpreting the actions of grace; and of making, by odious exaggerations, a little hole in the coate of a ſound Chriſtian, as wide as hell. Hence it is that *Dauid* is many times made ſport with, and merrily ieſted vpon by them, with the falſe ſcoffers at their feaſts and banquets; and hath things laid to his charge, with much confidence, but without all conſcience, which (God thou knoweſt) hee neuer knew.

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Hence it is, that many times thoſe actions, in which, for the truth and vprightneſſe of his heart, and the iuſtneſſe and innocency of his cauſe, he dare appeale to the tribuall of God, (the impartial ſearcher of the inmoſt thoughts, and ſeuere reuenger of all falſehood) yet are racked by vile and baſe miſconſtructions, and interpreted to bee the workes of darkenes and deceit. And if they take a godly man but tripping in ſome leſſer error in his cariage, and that perhaps but forged in their owne wilfull miſconceit; they thence raiſe matter, not only of triumph and inſultation, but (which is much more fearefull) of chearing, applauding, and confirming themſelues in their preſent wretched ſtate.

But if Satan meete with a man, that by the grace of God is alreadie entred into the pangs of his trauell in the new birth, and with ſorrow for his ſins is ſmitten downe into the place of Dragons, and couered with the ſhadow of death; then he eagerly ſtriues to ſtiffle the new man in the wombe; and by preſenting to his view the vglie viſage of his many and outragious tranſgreſſions, the curſe of the Law, and the wrath of God (which he yet makes more greizly and fierce by his owne helliſh malice), to plunge him into the bottomleſſe gulfe of irrecouerable horror and deſperation. But if by the mercies of God he ſinke not, but betime lay hold vpon the iuſtice of Chriſt, and that boundleſſe compaſſion, which neuer knew how to breake the bruiſed reede, or quench the ſmoaking flaxe; but holds a broken and contrite heart farre more precious, then the ſacrifice of the beaſts on a thouſand mountaines, and then ten thouſand riuers of oyle: why then hee ſtands like a great red Dragon in his way, at the very firſt entrance into the Kingdome of light, and profeſſion of ſinceritie, and caſts out of his mouth floods of perſecutions, vexations and oppoſitions; that ſo he may ouerwhelme and cruſh him before he come to any growth or ſtrength in Chriſt, and a full comprehenſion of the myſterie of grace. And to this end he ſets on foote, and fire too, and whets with keene razors many a leaud and prophane tongue, to ſcoffe, diſgrace and diſcourage him in his narrow, but bleſſed paſſage to im-

mortalitie, by reproches, slanders, exprobration of his former life; by odious names of Hypocrite, Singularist, Puritane, a fellow of irregular conscience and stirring humour, of a factious and contradictious spirit, and such like. But if hee also passe these pikes, and these sharpe swords (for so *David* calles spitefull tongues), out of a consideration of that truth in *Paul: Every one that will liue godly in Christ Iesus shal suffer persecution*; and that in the calmest time of the Church: amongst many other, he shall be sure at the least to bee continually scourged and vext with *strife of tongues*: for euerie faithfull Christian knowes by good experience, that euer now and then, as he shall stirre in a good cause, stand against the corruptions of the place where he liues, with conscience and faithfulnesse discharge his calling; he shall presently haue the spirit of prophanesse to flie in his face, with brutish and implacable malice and insolencie: but yet, I say, if he bee able with his Lord and Sauiour to endure this speaking against of sinners; and to esteeme it, as it is indeede, his crowne and comfort: why then Satan casts about another way; and hee labours sometimes to fasten vpon him some vnwarrantable opinions, thereby scandalously and vnnecessarily to disquiet him, to defraud him of an entire fruition of the comforts of holinesse, and to hinder and interrupt him in the prosecution of his glorious seruice of God. Sometimes to puffe him vp with a selfe-conceit of his owne excellencie, seeing himselfe aduanced as farre aboue the common condition of men, and the richest and happiest worldling; as heauen aboue earth, light aboue darkenesse, endlesse happinesse aboue eternall miserie: that so, as the Apothecaries ointment by a dead flie, his good actions and spirituall graces, may receiue staine and infection by priuy pride: of the nature and remedies whereof I haue before discoursed. These and many others be the tentations of a babe in Christ, and fitted to the infancie of regeneration.

2. Tim. 3. 12.

But if Satan meete with a strong man in Christ, hee tempts him by those two methods I told you of before; sometimes by wasting his zeale, sometimes by weakning his faith, and a thousand

thouſand moe. Amid which infinite varietie, he is for the moſt part conſtant in one point of policie, and that is this. He conceales his greateſt furie, his moſt deſperate aſſault vnto the laſt: He reſerues his fierieſt dart, his deadlieſt poiſon, his ſharpeſt ſting, his Gunpowder-plot, vntill hee meete vs on our deaths-bed. Wherefore, beloued in Chriſt Ieſus, we had need euery man to be ſtrongly and ſoundly prepared and armed againſt that great and laſt encounter with Satan; vpon which depends our euerlaſting eſtate, either in the ioyes of heauen, or paines of hell. Oh! at that day, (and we little know how neere it is) it is not our deepe reaches and vnfathom'd policies and proiects, the countenance and patronage of great perſonages, our merry and pleaſant companions, or the pluralitie of liuings and preferments, that can yeeld vs any comfort or aſſiſtance in that terrible and fearefull combate. Nay, though we now little thinke vpon it, all the worldly contentments, that we haue either directly purchaſed, or vnconſcionably imploid, hee will then turne vnto vs into Scorpions ſtings, and Wormes of conſcience. Oncly at that day a good conſcience will hold out as armour of proofe; which, as it hath been on earth a continuall feaſt, ſo then it will bee vnto vs a great and euerlaſting *Iubilee* for euermore.

By this time you eaſily perceiue, and I am very ſenſible of the digreſſion I haue made: but I haue done it, onely to giue you a taſte of that part of diuine knowledge about the depths of Satan, and ſpirituall ſtate of ſanctified ſoules and afflicted conſciences; which I take to bee Gods childs peculiar, and in which the formall hypocrite hath little skill or exerciſe. For the deepe and diuine ponderations of this nature vpon theſe points, do not much take vp or trouble his mind and meditations. It is a precious knowledge, abſtracted by an holy experience from the practiſe and actions of true and ſound regeneration; and therefore it is tranſcendent to his moſt happie naturall capacitie, to the depth of his worldly wiſedome, and to the greateſt height of his ſpeculations, though otherwiſe neuer ſo vniuerſall and profound.

Now as concerning other parts of diuine knowledge, and

other points of religion; hee may be furniſhed with ſtore of rare and excellent learning, in Fathers, Schoolemen, Commentaries, Controuerſies; hee may be endued with ſubtiltie in diſputing and defending the truth of God: yea, and in reſoluing caſes of conſcience too, ſo farre as a formall obſeruation, and Popiſh Doctors can leade him. For their reſolutions in that kinde, are onely buſied about caſes incident to their Antichriſtian Hierarchie; about perplexities ariſing out of their will-worſhip and bloodie ſuperſtition, and determination of ſome particulars in the Commandements, which may fall within the capacitie of an vnregenerate man: but their profeſſion, I meane the Papacie, cannot poſſiblie reach vnto the heart of godlineſſe, the myſterie of regeneration, and the ſauing power of the life to come. Nay, yet beſides this, the formall hypocrite may be made partaker of ſome degrees of the ſpirit of illumination, in vnderſtanding, and interpreting the booke of God, for the good of his Church and children. For I doubt not, but many haue much light of iudgement, that haue little integritie of conſcience; and are inſpired with the ſpirit of illumination for the good of others, that haue no part in the ſpirit of ſanctification and ſound conuerſion for their owne happineſſe. But yet me thinkes there may be conceiued ſome differences betwixt the childe of God, and the formall hypocrite, in the very ſpeculation and knowledge of Gods truth, and in apprehenſion of things diuine in the vnderſtanding: Which I take to be ſuch as theſe,

1 Firſt, the light of diuine knowledge in the formall hypocrite, doth onely diſcharge his beames and brightnes vpon others; but neuer returnes and reflects on his owne ſoule to an exact diſcouerie of the darkeneſſe of his owne vnderſtanding, the diſorder of his affections, the ſlumber of his conſcience, the deadneſſe of his heart: but euery childe of God is euer in ſome meaſure, both a burning and ſhining Lampe; he is both illightened and inflamed inwardly in his owne vnderſtanding, heart and affections; and alſo the brightneſſe of his Chriſtian vertues, are euer diſperſed and working vpon others. Whereſoeuer hee liues, hee ſhines as a light, amid a naughtie

naughty and crooked generation, in the ſight and cenſure of God, the bleſſed Angels, and good men; though to the iudgement of the world, and eye of prophaneſſe, his glorious graces euer did, and euer will appeare to bee nothing but darkneſſe and diſſembling. You may conceiue this difference thus: The ſun-beames (you know) are not onely caſt and ſhead into the inferiour Orbs and aire; but are firſt rooted in the Sunne, and doe inwardly and vniuerſally fill with light that faire and glorious body: It is otherwiſe in the Moone; for howſoeuer ſhee receiue light, for the cheering and comforting other bodies, yet ſhe remaines darke within, and in reſpect of her ſelfe, it ſerues only to make her ſpots more conſpicuous. It is iuſt ſo in the point we haue in hand: The light of diuine knowledge in the child of God, doth not only ſhine vpon the ſoules of others for their inſtruction and refreſhing; but doth firſt fully illuminate his owne, though not to an excellency of degree, for that is reſerued for heauen; yet to a perfection of parts, of which onely our mortality is capable. But in the formall hypocrite, howſoeuer it may ſometimes diſpell ignorance and errours from the mindes of others; yet within he is darkneſſe in the Abſtract in reſpect of ſauing light, as is euery vnregenerate man, Epheſ. 5.8. And his light of knowledge in reſpect of himſelfe, ſerues onely to make his ſins more foule and ſinfull, his damnation more iuſt, and himſelfe more inexcuſable. For *hee that knowes his maſters will, and doth it not, ſhall bee beaten with many ſtripes.*

Secondly, the knowledge of diuine myſteries in Gods child, is entertained and enioyed with a peculiar kinde of ſweetnes; with an impreſſion of incomparable ioy and pleaſure: It is farre ſweeter vnto him then honey, and the honey combe: Hee hath more delight in it, then in all manner of riches: It is more precious vnto him then gold, yea then much fine gold: It begets and ſtirres in him flagrant deſires and affections correſpondent to it pretiouſneſſe and excellencie. But it is not ſo with the formall hypocrite; for his earthly-mindednes, by which his affections are (as it were) glued 2

glued vnto the faſhions of the world; if hee were ſenſible of it, would tell him that it is many times not ſo ſweet vnto him as his pleaſures: His cloſe couetouſneſſe, or other vnconſcionableneſſe in his calling, if his conſcience were illightened, would informe him, that many times it is not ſo deare vnto him as gold.

3 Thirdly, the child of God hath an humble and gracious reſolution, a ſweete and willing ſubmiſſion euer mixt with his diuine knowledge, of being maſtered, guided and gouerned by it; though againſt the violent bent of his owne inclination, and the current of the time: but the formall hypocrite (if he deale faithfully with his owne heart) may feele in himſelfe a ſecret ſubordination and ſubiection of his vnderſtanding therin, to his wealth, honours, and worldly preferments.

4 Fourthly, in apprehenſion of diuine truth in the formall hypocrite, the power of naturall diſcourſe, and light of reaſon beares the chiefeſt ſway; and therefore he ſtickes (as it were) in the bone and barke, in generalities, and vncertainties: but in the child of God, the ſacred illuſtration of Gods ſpirit doth plentifully concurre; and therefore he is able to prie into, and pierce the marrow and pith of Gods holy truth, the particular veines, and the ſauing ſenſe thereof.

I come now to the other habite, which the Apoſtle calleth σύνεσις πνευματικὴ, ſpirituall prudence, by which the word and faith take no roote in the vnderſtanding of the formall hypocrite.

This habite, I told you, is a ſpirituall prudence, or a ſanctified vnderſtanding in the practicall affaires of the ſoule; by which a regenerate man is inabled, with a iudicious ſinceritie, to deliberate and determine in caſes of conſcience, in the perplexities of tentations, in all ſtraits, ambiguities, and difficulties incident to the conſideration and cariage of a Chriſtian; and with ſpirituall diſcretion to guide and conduct all the actions of grace, and euery particular, both in his generall and ſpeciall calling.

This wiſedome (as I take it) is an attendant vpon iuſtifying

ing faith, and onely and inſeparablie annexed vnto ſauing grace; and therefore the formall hypocrite, though I place him in the higheſt perfection, that is attaineable in the ſtate of vnregeneration, is vtterly vncapable of it, and a meere ſtranger vnto it, as he is vnto the life of God.

By this holie wiſedome, *Dauid*, Pſalme 119. verſe 99, is ſaid to bee wiſer then his aduerſaries; that is, then *Saul*, and all his politicke States-men, then his teachers, then the ancient. If wiſedome were loſt, me thinkes it ſhould be found amongſt Politicians (the Oracles of imperiall depthes and ſecrets of State; the pillars of Common-wealths and kingdoms): amongſt profound Doctors and Rabbins (the fathers of knowledge and learning): amongſt the ancient, whoſe age is many times crowned with ripeneſſe of iudgement, with varietie of experience and obſeruation. And yet by this σύνεσις πνευματικὴ, ſpirituall prudence (for the ſame word is vſed there by the Septuagints, which the Apoſtle hath, Col. 1. 9.) *Dauid* farre ſurmounteth them all; in reſpect of which, the flower and quinteſſence of all their wiſedome and policies was nothing but glorious follie and profound ſimplicitie. Hence it is, that many a poore ſoule illiterate and neglected, proudly paſſed by, and many times trampled vpon with diſgrace and vexation, by worldlie wiſe men; yet liuing vnder a conſtant and conſcionable Miniſterie, is infinitely more wiſe then the greateſt Clerkes, and learnedeſt Doctors; both in giuing counſell and aduice in ſpirituall affaires, and in conducting their owne ſoules, in theſe ſtrangelie prophane and deſperate daies, thorow the ſtraite way to heauen.

σοφωτέρους τῶν διδασκάλων πάντων ἐμοῦ συνίησα.

Hence then you may ſee a cleere difference. The formall hypocrite, ſo farre as naturall wit, goodnes of education, ciuill honeſtie, morall diſcretion, politicke wiſedome can inlighten and leade him, may manage his actions and affaires with exactneſſe and reputation, glorioufſlie and without exception in the ſight and iudgement of the world. Nay, beſides, ſometimes by an addition of ſome inferiour and more generall graces of Gods ſpirit, hee may ſet vpon them ſuch

an outward gliſtering, that they may dazle the eyes of the beſt diſcerning ſpirit, and deceiue his owne heart with a falſe perſwaſion, that they are the true actions of pietie, and pleaſing vnto God. But ouer and aboue all theſe, (which is neuer to bee found in the vnregenerate) there is in the vnderſtanding of the child of God, a more excellent and ſuperiour vigour, that inſpires his actions with a high and more heauenly nature; that breathes into them the life of grace; that guides them with truth and ſinglenes of heart, and ſinceritie in all circumſtances, to the glorie and acceptation of God, the comfort of his owne conſcience, and good of his brethren. There is a farre cleerer and brighter eye ſhining in the ſoule of euery regenerate man, in reſpect whereof the faireſt lights of all other knowledge and wiſedome are Egyptian darkneſſe; which doth euer faithfully deſcrie and diſcouer vnto him the ſtraite, though vnbeaten path to immortalitie, thorow all the paſſages and particulars of his life: It reueales vnto him the wiſeſt and moſt conſcionable reſolution in all ſpirituall debatements; the beſt and fitteſt ſeaſons of reprouing ſinnes and winning ſoules vnto God; many obliquities of actions, iniquitie of many circumſtances; the right vſes of his owne afflictions, diſgraces and infirmities, which the formall hypocrite cannot poſſibly diſcerne, becauſe he is ſtarke blind on this eye.

Amongſt infinite, I will giue one inſtance of the gracious workings, and power of this diuine habit;

Let vs imagine an euill report or falſe ſlaunder to bee vniuſtly raiſed (and without ground) vpon the formall hypocrite, though it ſeldome befall ſuch; for commonly prophane men are more countenanced, better conceiued and ſpoken of by the greater part, and by great men, then they deſerue. Yet if it ſo fall out; this or the like is his behauiour: Hee perhaps proclaimes and proteſts his cleereneſſe in the caſe too ambitiouſly and impudently; not with that humilitie and ſpirituall diſcretion: Hee pleaſeth and applaudeth himſelfe in his innocencie, for this particular, boyſterouſlie and with clamour; which perhaps ſecretly breeds a more

more generall Phariſaicall ſelfe-conceit of the reſt of his wayes: He angerly conteſts with the iniquitie, and ingratitude of the world, for caſting ſuch baſe indignities & aſperſions vpon goodneſſe and vertue: He would gladly beare it out brauely, and make others thinke that he paſſeth it without wound or paſſion; but indeede hee inwardly chafes and frets, and is much grieued and gauled with worldly ſorrow for it: the reaſon is, his reputation with men is dearer vnto him, then the glorie of God; his chiefeſt good and comfort in this world, is the worlds good opinion of him. But in all this, hee is ſo farre from working any ſpirituall good out of it, that hee rather entertaines a ſecret encouragement to be that indeed, which the world cenſures him to be, then for a bare conceald conſcience of his innocencie, to debarre himſelfe of a full fruition of the preſent times.

But let vs now on the other ſide, conceiue a childe of God to be wickedly and wrongfully ſlandered: for it is properly his lot and portion in this life, to bee loaden with leaud and lying cenſures, with vniuſt and odious imputations; ſometimes to haue many grieuous things, and fearefull abominations fathered vpon him, without all ſenſe, honeſtie or probabilitie; which hee neuer did, hee neuer knew. And if once ill reports raiſed falſely vpon the godly be on wing, they flie as ſwift as the Eagles of the heauens. Diuels are ſpeedie Dromedaries to carrie ſuch newes: They preſently paſſe thorow Tauernes and Ale-houſes, Citie and Countrie, Gath and Aſcalon; they runne farre and wide, as currant and authenticall, vnder the Broad-ſeale of good fellowſhip; neuer more to be controlled and reuerſt, vntill the matter be brought before that high and euerlaſting Iudge. But marke, I pray you, the carriage of Gods child in theſe caſes: he doth indeed ſweetly and comfortably enioy the conſciouſneſſe of his owne vprightneſſe; though his aduerſaries bee neuer ſo potent, or cunning to threape him down, yet vntill he die, as *Iob* ſpeaks, Chap. 27. 5 he will not take away his innocencie from himſelfe. When the ſharpe and empoyſoned arrowes of bitter malice and calumniations come thickeſt vpon him, euen with haile-ſhot,

his truly noble, and diuinely reſolued ſoule is infinitly ſatiſ-
Chap 16. 19 fied with that in *Iob: Behold now, my witneſſe is in the heauen, and my record is on high.* Yet he doth labour to cleere himſelf ſo farre, as the honour of God, the ſatisfaction of the godlie, and danger of iuſt ſcandall require.

But the gratious conſiderations and holie practiſe, which (in theſe afflictions of his good name) ſpirituall prudence principallie miniſters and ſuggeſts vnto him, are ſuch as theſe:

1 Firſt, he conſiders, that howſoeuer hee be innocent from the ſlaunder, yet the finger of God is in it, as it was in directing the dogged malice of curſed *Shemei*, vpon the royall perſon of *Dauid*; and therefore he gathers, that the Lord would thereby giue him notice, that ſome other things in him are amiſſe: That ſome ſecret corruption, by which his bleſſed Spirit is grieued, is to bee ſubdued and mortified; that ſome grace is to bee repaired; ſome of his waies to bee amended: perhaps his languiſhing zeale is to be reuiued and inflamed; his heart, much duld with the contagious prophaneneſſe and formalitie of the times, is to be quickned, and more enlarged for Gods ſeruice; repentance and humiliation for ſome former ſinne, not thorowly repented of, or in part reſumed, is to be renued. Perhaps the Lord hath thereby an holy purpoſe to reueale vnto him, the omiſſion of ſome duties in his calling, or ſome ſmaller faults (yet ſcandalous) whereof before he was not ſenſible. Or it may bee, to preuent ſome ſinne to come, either that with which hee is falſely charged; or ſome other, to which his fraile nature is more inclining. Or laſtly, by this experience to prepare him with courage, and furniſh him with wiſedome to comfort others in the like caſe; or to glorifie his name by patience, in ſome more publike and notorious diſgrace and vexation to bee indured in this kinde. Hereupon the childe of God doth preſently make a priuie ſearch into his ſoule, doth narrowly ſift the ſtate of his conſcience; and after due and impartiall examination, feelingly and faithfully addreſſe himſelfe to prayer, practiſe of theſe conſiderations, and reformation of what he finds amiſſe.

Secondly,

Secondly, this outward croſſe vpon his good name by falſe ſurmiſes and ſuſpitions, makes him retire into himſelfe; and more fruitfully and cheerfully to enioy all his inward comforts, his hope and delight in heauenly things, the aſſurance that his name is written in the booke of life; which no malice of men, or policy of hell is euer able to blot out. It makes him with more feruent and greedy attention to liſten for the trumpet of that laſt and fearfull day; more longingly, and with fixed eyes, to wait for the Lord Ieſus in the clouds; who, as he will puniſh all prophane Oppoſites to holineſſe with euerlaſting perdition from the preſence of the Lord, and from the glory of his power: ſo vndoubtedly, with the brightneſſe of his comming, he will then at the furtheſt, before men and Angels bring forth his righteouſneſſe as the light, and his iudgement as the noone day. 2

Thirdly, by the mercies of God, for any ſuch wretched and lying ſlander, he is not ſo caſt downe with worldly ſorrow; hee doth not ſo farre gratifie Satan and malitious men, as to ioyne hands with them for the afflicting of his owne ſoule, with needleſſe diſcomforts, or diſcouraging himſelfe in his calling: but rather hee raiſeth matter of comfort, encouragement, and reioycing. For thereby hee is made more like, and conformable to his head Chriſt Ieſus; *Who endured the croſſe, and ſuch ſpeaking againſt of ſinners, and deſpiſed the ſhame for the ioy that was ſet before him.* He hath therby more waight and degrees added to his bleſſedneſſe; more maſſineſſe and brightneſſe to his crowne of immortality: *Bleſſed are ye* (ſaith Chriſt) *when men reuile you, and ſay all manner of euill againſt you for my ſake falſly; reioice and be glad, for great is your reward in heauen.* And therefore in deſpite of malice and falſhood, he runs on ioyfully in his race: and hauing the atteſtation of a cleere conſcience, the acclamations of Saints and Angels, he little cares for the barking of dogs by the way; but followes hard towards the marke, for the price of the high calling of God in Chriſt Ieſus. 3

Such as theſe, are the thoughts and behauiour, ſpirituall wiſedome acquaints the child of God with; when his good

name is wronged, & wounded with slanders & false reports.

I conclude the whole point: The knowledge and practicall wisedome about heauenly matters in the formall hypocrite, are dull, cold, plodding, formall, seruiceable, and subordinate to his worldly happinesse. His knowledge is μόρφωσις τῆς γνώσεως, *a forme of knowledge*, Rom. 2.20. His practice is μόρφωσις εὐσεβείας, *a forme of godlinesse*, 2. Tim. 3.5: All is forme and outwardnesse: they are not deeply and soundly rooted in him by sanctifying grace; nor inwardly inspired with supernaturall and spirituall life. But diuine knowledge in the childe of God, is called the Spirit of reuelation, Ephes. 1.17: his practicall wisdome is spirituall, Colos. 1.9. that is, quick, actiue, feruent, zealous, stirring; not into irregularities and exorbitancies, as worldly wisdome many times misconstrues, but against the corruptions of the times; and working out of all actions, occasions and occurrents (euen out of miseries, slaunders and infirmities) some glorie vnto God, some good vnto his children, some comfort vnto his owne soule.

II I now proceede to tell you, that the word of God is not rooted in the conscience of the formall hypocrite; which is the hearer resembled vnto the stony ground.

The whole and entire worke of conscience, as you well know, out of the Schooles, consisteth in a practicall syllogisme: The proposition ariseth out of the συντήρησις, an habit of practicall principles, and generall fountaines of our actions: The assumption is properly συνείδησις, *conscientia*, an actuall application of our knowledge to this, or that particular act or obiect. Whence followes the immediate, and necessarie issue and office of conscience; to testifie, in respect of things simply done, or not done: In respect of things to bee done, either to excite and encourage, or to restraine and bridle: In respect of things done well, or wickedly, to excuse and comfort, or accuse and terrifie. For example: The συντήρησις, which is as it were a treasurie of rules and lessons for direction in our actions, proposeth the iniquitie of a lye euen out of nature. *Aristotle* condemnes it, Eth. 4.7. καθ' αὑτὸ δὲ τὸ μὲν ψεῦδος, φαῦλον καὶ ψεκτόν: A lie is starke naught and discom-

diſcommendable. The ſounder Schoolemen demonſtrate euery lye(though it bee officious,and for a greater good)to be againſt nature,and indiſpenſable. Natures purpoſe is fruſtrated and her law tranſgreſt, when ſpeech & words,which ſhe intends to bee euer the true meſſengers of the conceits and apprehenſions of the minde, are abuſed to falſehood and equiuocation. But this practicall principle of not lying,howſoeuer it be cleere in nature,yet it receiues further illuſtration from the booke of God. Therefore the propoſition may bee thus framed:

Euery liar ſhall be baniſhed from the holy mountaine of the Lord: Pſal.15. and ſhall be barred out of the new Ieruſalem for euermore: Reuel.22.15.

The conſcience of the liar doth aſſume and tell him; But I haue thus and thus lied for aduantage, and greater good: Then it followes:

Therefore I muſt be baniſhed from the holy mountaine of the Lord, and barred out of the new Ieruſalem for euermore: A concluſion of condemnation and terror.

Such is the arguing of conſcience for things paſt: But thus it worketh about things to be done:

Let vs imagine a man to deliberate with himſelfe, whether he ſhould be Non-reſident or no. His habit of practicall principles (if hee will deale faithfully with his owne ſoule, eſpecially by the helpe of the honeſter Caſiſts) may yeeld him matter enough out of nature againſt Non-reſidencie,as might eaſily appeare, if the point were incident. But ſith the caſe is cleere, Ezech.33. hee may thus frame his practicall ſyllogiſme:

The Non-reſident muſt anſwere for the blood of thoſe ſoules,which by his vnconſcionable and vnwarrantable abſence,& negligence in his charge, haue periſhed in their ſins.

But ſith I know not how ſoone I ſhall come to iudgement, my poore ſoule ſhall not appeare before my bleſſed Sauiour, red with the blood of thoſe ſoules, for which his pretious blood was ſhed:

Therefore I will not be Non-reſident. You ſee here a reſtraint

ſtraint from Non-reſidencie, that bloodie gangrene; that (with remorſeleſſe greedineſſe) eates and deuoures the pretious ſoules of men.

This ſhort explication of the nature of conſcience thus premiſed, you may eaſilie conceiue with mee thus much; that

Accordingly as the practicall vnderſtanding of a man is furniſhed with principles and rules for guiding his actions, according to the nature of them, and ſoueraigntie they hold in the conſcience, ſuch and thereafter commonlie is his life and actions.

I except the groſſe hypocrite; for hee ſinneth againſt the knowledge of his heart, and light of his conſcience: Therefore the ſound of feare is alreadie in his eares; and in his proſperitie the deſtroyer ſhall come vpon him. He beleeueth not to returne out of darkneſſe, for hee ſeeth the ſword before him. Affliction and anguiſh ſhall make him afraid: They ſhall preuaile againſt him, as a king ready to the battel. God ſhall run vpon him, euen vpon his necke; and againſt the moſt thicke part of his ſhield: becauſe hee hath couered his face with falſehood, and inwrapped himſelfe in a cloud of hypocriſie.

The point then muſt bee exemplified in other ſorts of men.

1 Firſt, the notorious ſinner (by reaſon of his delightfull conuerſing with the wicked, and cuſtome in the workes of darkeneſſe) doth obſcure, ſmother, and in ſome meaſure extinguiſh in his conſcience, not onely the light of ſupernaturall truth, but of nature too: Therefore hee runnes headlong (without reſtraint or bridle) into deſperate villanies and outragious rebellions. Hee drawes in ſinne with cart-ropes, and worketh all manner of vncleanneſſe with greedineſſe: *Hee is bound with his ſins, and couered with iniquities, as a field is hedged in with buſhes, & the path therof couered with thornes, whereby no man may trauell. It is ſhut vp, and is appointed to be deliuered by fire.*

2 Secondly, the Papiſt hee entertaines and treaſures vp for his

his practicall principles, the bloody Dictates of the Pope of Rome, that man of ſinne, and vicegerent of Satan; which are ſo farre from receiuing ſtrength or warrant, either from nature, or diuine truth, that they hold ſtrong contradiction and eternall oppoſition to both: and therefore his conſcience is enlarged like *Tophet*. For it can without ſcruple, or remorſe, nay, with hope of heauen, and a brighter crowne of glory, digeſt euen the ſacred blood of Kings, and ſwallow downe with eaſe the ruines and deſolations of whole kingdomes. He can meritoriouſly butcher his brother in the ſtreets with prodigious cruelty, as in that horrible maſſaere at *Paris*. He can be diſpenſed with, and diſcharged from oathes, and truth of ſpeech, the neceſſary and ſoueraigne inſtruments of all iuſtice and ſociety amongſt men. He may expect canonization for blowing vp of Parliaments, and tearing in pieces the royall limbs of the Lords Annointed, and the ſtrong ſinewes of the worthieſt State vnder heauen: and after ſaile towards the Popiſh Paradiſe, which is indeed the pit of hell, thorow a ſea of innocent blood, without any check or counterblaſt of conſcience.

Thirdly, the ciuill honeſt man hath his * conſcience informed with rules of naturall honeſty, and generall notions of right and wrong, and therewith contents himſelfe. And therefore he frames himſelfe with ſober carriage, faire conditions, iuſt and vpright dealing towards men; ſo that hee is well ſpoken of, and reputed by the world a good neighbour, a ſober wiſe man, of harmleſſe behauiour, no medler, a peaceable man: and theſe are excellent, if not ſeuered, but ſeruiceable to true piety, and ſauing knowledge. Peace is a precious thing, if it may be purchaſed and poſſeſt without impeach and preiudice to holineſſe and a good conſcience. ***Follow peace with all men, and holineſſe, without which no man ſhall ſee the Lord.*** Peace and holineſſe muſt goe together: If otherwiſe, it is an holy peace to bee at warre with the corruptions of the time: and to be at peace with ſinne, is to war againſt God and his owne ſoule. But the meerly ciuill honeſt man, by his practicall principles, is led no further, but

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* For I may take conſcience for the habit of practicall principles, as doth *Origen, Baſil, Damaſcen, Jerome. Orig.* calleth *conſcientia, pædagogus animæ ſociatus: Baſil, naturale iudicatorium: Damaſcen, lux intellectus noſtri. Ierom. eruditus.* Heb. 12. 14

to the executions of moral honeſty; as for inſtruction in heauenly myſteries and diuine knowledge, hee doth not much meddle with, care for, or ſeeke after; but onely for company and faſhion.

4 Fourthly, the formall hypocrite, beſides the direction of naturall light in his conſcience, doth intereſſe and acquaint himſelfe with practicall principles out of ſupernaturall truths and the word of God, for the performance of religious duties and ſeruices; but he puts them in practice with reſeruation, with his owne exceptions and limitations: Hee is onely ſo farre guided by them in his life and conuerſation, as they are compatible with his worldly happineſſe: And therefore in the time of perſecution, as it is in the parable, hee falleth away. But by perſecution you muſt vnderſtand, not onely the fiery triall and ſtriuing vnto blood; but alſo inferiour, and not ſo ſmarting afflictions and tentations; as it is cleere, if wee compare the three Euangeliſts in their narration of the parable. It is many times, diſgraces, and contumelies for his profeſſion, diſpleaſure and diſcountenance of great Ones, the hazarding of ſome profit and preferment, the loſſe of friends, and fauour of the world, or the like, that makes him ſlinke and yeeld, and deſperately to caſt himſelfe into the current of the times, there to ſwimme with others for a while, with full ſaile of outward proſperity; vntill he drowne himſelfe in perdition, and ſinkes ſuddenly into the gulfe of endleſſe woe and miſery. Hence it is that Matth. 13. 21. hee is called πρόσκαιρος, a Temporizer: Hee is not thorow, ſound, reſolute, and true-hearted for godlineſſe, good cauſes, and to good men. For many times, when the honour of God is put (as it were) in the one ſcale of the ballance, and his owne contentment in the other; hee ſuffers ſome worldly profit or pleaſure, the gratification or ſatisfaction of ſome great man; the purchaſe of ſome Fellowſhip, Benefice, or ſpirituall dignity, (for ſometimes it proues perhaps as deare as a purchaſe); the greedy deſire and purſuit of ſome vndeſerued office or honour; the enioyment of prophane company, or coherence with worldly wiſe men; the pleaſure of ſome

ſome ſecret and ſweete ſinne, or ſuch like; I ſay, hee ſuffers theſe to weigh downe the exceeding waight of heauenly bliſſe, the vnualuable treaſure of a good conſcience, and the infinite glorie of God. Which is ſtrangely miſerable; ſith all the world, wiſdome, power, excellencie, and whatſoeuer other happineſſe of man, all the higheſt, and greateſt treaſures and glory vnder the Sunne, without the feare and fauour of God, if they were put in the waights with vanitie, vanitie would waigh them all downe. So thought *Danid*, Pſal. 62. *The children of men are vanitie, the chiefe men are lies: to lay them vpon a balance, they are altogether lighter then vanitie it ſelfe.*

בני איש The only men, thoſe that are men indeed.

Laſtly, the child of God, beſides the better and more ſpeciall apprehenſions of nature, ſtores his conſcience, his treaſurie of practicall principles, with many ſacred and ſauing leſſons and rules out of heauenlie truth and Gods holy word; but ſo, that in his practice of them, he ſtands not vpon termes of pleaſures, profit or preferments; but doth wholly and entirely reſigne vp himſelfe in obedience and humilitie, to be guided and gouerned by them, without reſtriction or euaſion, in his thoughts, affections and actions, thorow the whole courſe of his life. Therefore, Luke 8.15. the hearer compared vnto the *good ground*, (which is the child of God, to whom in al my Diſcourſe I oppoſe the *ſtony ground*, which I call the formall hypocrite) is ſaid to be of an *honeſt and good heart*: that is, downe-right for godlineſſe and good men, without hollowneſſe, faint-heartedneſſe, or ſlinking. Hee makes Chriſtianitie as it were his trade, he ſweates and toiles in it, as the end for which he was created, and placed in this world: And as he receiues the word of God into his honeſt and good heart; ſo there he treaſures it vp, and keeps it faithfully. The word in the originall, is κατέχει: He keeps it though it bee with much difficultie, ſtrugling and colluctation with his owne corruptions, the tentations of Satan, and vanities of the world; who cunningly conſpire and labour ioyntly to plucke it vp, and wreſt it from him: *and he brings forth fruite with patience.* He yeelds no ground, though he meet a

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Lion in the way, or a Tyrant in the face. In the day of triall and encountring with dangers and vngodly oppoſitions, he ſhrinkes not; but ſtands faſt, and ſuffers himſelfe rather to be ouerflowne, then to be carried downe the ſtreame of the ſinfull faſhions and wicked waies of the world. Hee knowes full well, howſoeuer hee goes now on his way weeping, yet he carries precious ſeede; and therefore the time will come ſhortly, that hee ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him. Croſſes, diſgraces and tribulations may beget in the formall hypocrite, fainting and defection: but in Gods childe they bring foorth patience, experience, hope and reſolution. Euer when hee enters conſultation with himſelfe, whether God muſt be obeyed and glorified, or man pleaſed and ſatisfied; hee is quickly reſolued out of that in Iſai. 51.12. *I, euen I, am he, that comfort you. Who art thou, that thou ſhouldeſt feare a mortall man, and the ſon of man, which ſhall bee made as graſſe: And forgetteſt the Lord thy maker, that hath ſpread out the heauens, and laid the foundations of the earth?* He conſiders the heauy iudgment determined, and reſerued for all feareful men, all ſpiritual cowards, and faint-hearted in the Chriſtian warfare; who more feare men then God, and for their fauour and countenance, part with the protection of the Almightie, and the comforts of a good conſcience: They ſhall be puniſhed *with vnbeleeuers, with the abominable, with murtherers, and whoremongers, with idolaters, and liers, in the Lake which burneth with fire and brimſtone, which is the ſecond death:* Reuel. 21.8.

Rom 5.3. 4.5.

You may now clearely conceiue the point I haue in hand; how the word of God is not rooted in the conſcience of the formall hypocrie. The ordinarie intelligencers to his conſcience are examples, cuſtome, opinion, worldly wiſedome, common preiudice againſt a ſtrict courſe of ſanctification; precedencie and practiſe of greater men, for true goodneſſe, many times ouerprized, and miſ-ualued by the worlds flattering cenſure; the common naturall notions of right and wrong. But if vpon ſome extraordinarie good motion, by guidance of diuine rules, he ſometimes croſſe the current of the

the times, enter a profeſſion of ſinceritie, and ſome correſpondence with Gods children, it is but for a ſpirt, an eſſay, like a morning cloud, and as the morning dew. For as ſoone as his feruor in religious affaires, and furtherance of good things doth once by the furie of hell, crueltie of prophane men, malice of the world, enkindle and ſtirre vp againſt him (I ſay not only a fierie triall, but euen ſome ſmarting heate of leſſer perſecution, ſome railing and ſlanderous tongue, which ſcorches like coales of Iuniper) a diſconceit and dereliction in his friends and old acquaintance, diſgrace with the world, diſcountenance of Greatneſſe, vnlikelihood of riſing and preferment; if it once raiſe againſt him ſtormes of iealouſies, enuies and moleſtations; why, then he is gone, he ſlinkes and ſtarts aſide like a broken bow. All his former good motions, purpoſes and endeauours melt as the winter ice, and goe away like the morning dew. For the formall hypocrite euer when hee feeles diſturbance in his preſent ſecuritie, interruption of his former contentments, hazard of his temporall felicitie, hee begins ſtrongly to ſuſpect himſelfe of too much forwardneſſe, of vnſeaſonable and prepoſterous zeale, of diſtemper, and indiſcretion in matters of religion; and therefore giues backe, and falles away into his former plodding courſe of formalitie; and that perhaps without any checke of conſcience: but if any ſcruples, and reluctation ariſe in his heart, out of his worldly wiſdome, he interprets this yeelding to the times to bee but an ordinarie and pardonable infirmitie; and therefore notwithſtanding flatters and deceiues himſelfe with hope of heauen; which is a ſtrong barre to keep him out of the ſtate of grace, and vnacquainted with the glorious comforts of ſound and ſauing ſinceritie.

But the ſacred light of Gods holy truth, is habituated and incorporated into the conſcience of Gods childe; and is the onely and conſtant rule and ſquare, by which, with all humilitie, vprightneſſe of heart, a free, entire ſubmiſſion and obedience vnto it, he frames all his thoughts, affections and actions. And in this light, hee walkes with a ſetled conſtancie and grounded reſolution, thorow pouertie and oppreſſion,

contumelies and contempt, ſlanders and indignities, good report or ill report. For he hath his eye ſtill faſtned vpon eternitie, he hath the crowne of glory already in ſight; the ineſtimable pretiouſneſſe and euerlaſting beautie whereof, raiſheth and poſſeſſeth his truly free and great heart with ſuch a longing and feruencie, that hee is at a point with all that is vnder the Sunne; that he doth not onely contemne, patiently endure, and vanquiſh all aſperities and difficulties; but euen with reioycing entertaine and embrace (if the tyranny of the times ſo require) the vtmoſt, that malice and cruelty can inflict vpon him. There is no other conſideration or creature, either in heauen or earth, can ſeparate him from the loue of God in Chriſt Ieſus, or from his glorious ſeruice in al good conſcience.

And as the word of God is planted and rooted in the conſcience of Gods child, for his direction and conſtancie in the waies of godlineſſe: ſo is it alſo there faſtned for his forbearance of ſinnes, by theſe three properties; which are not to be found in the formall hypocrite:

1 Remorſe for ſinnes paſt, by which he is ſaued from relapſes and backſlidings.

2 A preſent ſenſibleneſſe of all manner of ſins, whereby his preſent integritie and vnblameablenes, is happily preſerued.

3 An habituall tenderneſſe, by which hee is armed and fenced againſt the corruptions of the time, vnconſcionable courſes, and commiſſion of ſinnes to come.

1 In remorſe for ſins paſt, I compriſe a more full knowledge, an vniuerſall reuelation of his ſinnes, by the light of Gods word, and power of his ſpirit: and that both in *extenſion* and *intenſion*, both in number and grieuouſneſſe: a ſenſe and feeling of them in their true waight, as they are able to ſinke him downe into the bottom of hell. Much ſorrow and anguiſh, for the ſtaine and guiltineſſe they haue left behinde them; and for that they prouoke to iuſt wrath, ſo louing and gracious a God. And laſtly, a loathing of them, ſo that hee neuer caſts his eyes backe vpon them, but with an addition of a new and particular deteſtation. Hee neuer enters meditation

tation of the foule and hainous paſſages of his former life, but with ſhame and horrour. Euery ſolemne reuiew of his time of darkneſſe and vnregeneration, makes the wound of his remorſe to bleed afreſh.

By ſenſiblenes, I vnderſtand a quicke and preſent apprehenſion and feeling of euery ſin; whether it be publike or priuate, open or ſecret, in our ſelues or others, as well in our thoughts & affections, as in our words & actions; in our generall or particular calling, more groſſe and infamous, or ſlips and ſtumblings, ſcandals, and appearances of euill.

Habituall tenderneſſe is a gracious temper & diſpoſition of the conſcience, wherby it is apt to be gauled & ſmart, at the firſt enteruiew with the iniquities of the time, and at euery occurrence of corruptions and all vnconſcionable attempts.

Theſe properties of tenderneſſe, aptneſſe to ſmart, eaſines to bleed at the apprehenſion and approch of ſin, are peculiar to a conſcience illightned, ſanctified & purged by the blood of Chriſt; neuer incident to the beſt naturall conſcience, or furniſhed with the choyceſt notions and perfections of ciuill honeſty and formality: for theſe are neuer ſo ſtrait laced, but can let downe at the leaſt without diſtaſte or check, common ſins, leſſer euils, the gainfull and honourable errours and obliquities of the time.

Hence it is, that al prophane and vnregenerate men, wanting the curbe of a ſober and ſanctified conſcience, haue euer infinite aduantage, for getting the ſtart and precedencie, in compaſſing the comforts, glory, and preferments of the world. For they, when the atchieuement of any honour, happineſſe or high place is on foot, aduiſe preſently with the ordinary informers, and counſellors of their conſcience, cuſtome, example, multitude, worldly wiſedome, the ſway of the times, and ſuch like: but with the word of God and godly Chriſtians, onely ſo farre as they doe not croſſe their ends, and contradict thoſe plots and contriuances, which they haue laid for their aduancement vnto high roomes. And thus they may paſſe with reaſonable quietnes, without grudging or grieuing of a conſcience ſo guided, thorow a thouſand

thouſand corruptions and indirections, baſeneſſe, flatteries, ſinfull engagements, vnwarrantable courſes. Any of which, if it ſhould meete with a conſcience once ſoundly frighted with horrour of former ſinnes, ſoftned and ſanctified by the blood of the Lambe, would not onely rubbe off the skinne and gaule it, but make it bleede to death. But worldly men are at a point, they muſt and will enioy the world; for here they haue their portion and heauen. They eſteeme it their greateſt happineſſe to be admired and adored aboue others; and therefore venture vpon whatſoeuer vnlawfull and indirect procurements, which may bring them to high places; rather then they will bee defeated and diſappointed in the purſuit of worldly happineſſe, they will thorow, whether it be thicke or thin, right or wrong, force or fraud, ſtaine of reputation, or wound of conſcience; Simony or flattery, friend or foe, all is one: though in the meane time they ſtrike their owne poore ſoules thorow with many ſorrowes; though when they are moſt glorious in their owne conceit, and in the eye of the world; in the iuſt cenſure of God, Angels, and ſound Chriſtians they be moſt vile and contemptible; and indeed in this ſeeming ſun-ſhine of worldly proſperity, they treaſure vp vnto themſelues ſtrange feares and aſtoniſhments, ſnares, fire and brimſtone, and ſtormie tempeſts againſt their latter end.

It is otherwiſe with Gods child in ſuch affaires: Hee ſtill takes counſell and direction at the Oracle of God; with *Cornelius* reſolution, to heare or forbeare whatſoeuer is there commanded or forbidden; and ſo followes the comforts of this world onely ſo farre as it will giue him leaue, warrant, and aſſiſtance. But if hee be to enter any corrupt courſe, or paſſe thorow any vniuſtifiable meanes, for the attainment of his purpoſe and preferment; there preſently comes into his minde ſuch conſiderations as theſe: He conceiues with himſelfe, that the paſſage into any place of office or honour (by corruption) is euer attended with the curſe of God; and ſo no true comfort to be expected in the enioyment & execution: That the reſtleſſe humour, and proud ſpirit of ambi-

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tion, euer haunts and poſſeſſes men of leaſt worth, and worſt conſcience: That he which truly feares God, neuer deſires height of place for the glory or gaine; but onely with a ſober indifferency, thither enclines and carries his affections and hopes: and that with trembling at the waightineſſe of the charge, where it pleaſeth diuine prouidence by honeſt and lawfull meanes to plant or tranſplant him, for the imployment of his talent; and where hee may moſt glorifie God, benefit the Church, and keepe a good conſcience. He thinkes vpon the vanity and miſerie of all things wee enioy in this world; of that ſtrict and great account hee muſt very ſhortly make vnto the Lord, and Iudge of all the world; of the length of that eternity, through all which is vnauoidably to be endured an euerlaſting eſtate, either in the ioyes of heauen, or paines of hell. Out of ſuch thoughts as theſe ſprings his truly noble and Chriſtian reſolution; that he had rather want preferment while the world ſtands, and end his daies in a retired and innocent obſcurity; then by caſting himſelfe into the common faſhions and corruptions of the world, forfeit the fruit and comfort of his former integrity, wound his conſcience, and ſerue the time: That hee is farre more willing to endure any affliction or diſgrace with Gods children, then to enioy the pleaſures of ſin, and glory of the world for a ſeaſon.

III. I now come in the third place, to tell you that the word of God is not rooted in the thoughts of the formall hypocrite; which is the hearer reſembled vnto the ſtony ground; and thence riſeth a very notable and moſt ſpeciall difference betwixt him and the child of God, truly poſſeſt of the glorious ſtate of Grace.

And I beſeech you marke mee in this point. For the thoughts of a man doe farre more cleerely, and impartially diſtinguiſh the power of ſanctification from the ſtate of formality, then words, actions, and all outwardneſſe of carriage. For in theſe (many times) is much cunning and enforcement, artificiall and fained behauiours; counterfeit and formall conueyances, diſguiſements, and hypocriſies. They

are liable to the lawes of men, open and obuious to the eye and iudgement of all; and therefore feare of puniſhment, reproch, and baſe reputation; ſhame, and ſpeech of the world; hope of reward and riſing; deſire of maintaining a good opinion for honeſty and religion; of holding ſome gainfull coherence with Gods children; are of great power to reſtraine them, and to keepe them within good compaſſe and moderation. So that a mans words and actions may be faire, ingenuous, and honourable; whoſe thoughts are baſe, prophane and abominable. But thoughts are the free, immediate and inuiſible productions of the heart, neuer taken within the walke of humane iuſtice; by their naturall ſecrecy exempted from mans moſt priuie ſearch, and all executions of State. Their aberrations are only cenſurable by the ſearcher of all hearts; no eye pries into theſe ſecrets, but that which is tenne thouſand times brighter then the Sunne: And therefore millions of thoughts, many thouſand formes of imagination ſpring continually out of the hearts of men; which without feare or maske, without reſtraint or reſeruation, doe vndiſſemblingly reſemble and repreſent the true ſtate and diſpoſition of the heart: So that from them we may be euer ſure to take infallible notice, whether the heart as yet onely worke naturally, in framing them in it owne ſinfull mould, and feeding them with conſent and delight; or elſe bee taught and guided by a ſupernaturall power, to compoſe them according to the light of Gods word, and holy motions of his ſanctifying ſpirit.

Let vs then conſider, what deepe roote the word of God doth take, and what ſpeciall ſoueraignty it doth exerciſe in the thoughts of a ſanctified man; whereby hee is cleerly differenced from all ſtates of vnregeneration; euen that of formall hypocriſie, which I place in a degree aboue ciuill honeſty, and in the higheſt perfection attainable by an vnregenerate man. Wee will then for our preſent purpoſe conceiue theſe differences betwixt the child of God, and the formall hypocrite in this point of thoughts.

1 Firſt, in reſpect of their nature, forms, & maner of working,

Streames

Streames doe reſemble and expreſſe the nature and property of thoſe fountaines whence they ſpring: ſo ordinarily, thoughts and imaginations follow the temper and conſtitution of the heart, wherein they are moulded. I ſay, ordinarily: for as wee doe not paſſe our iudgements of the depth of a riuer, or qualitie of the water, when by ſuddennes of inundation, or incurſion of neighbour brooks, it is growne into a torrent, and become muddie for a while: ſo neither are we to cenſure or take meaſure of our thoughts, by ſome vncouth motions, and extraordinary ſtirrings, we ſometimes feele in them; but according to the ordinary current, and generall ſway, they commonly hold and exerciſe in our hearts. For ſometimes, euen the vnregenerate may haue good purpoſes and inclinations towards ſinceritie, earneſt longings for the happineſſe of the Saints, and the heauenlines of their latter end; ſome flaſhes of comfort and perſwaſion though from falſe grounds, that the ſpirituall ſtate of their ſoule is ſafe and ſound: but ſuch thoughts as theſe in ſuch men, ſpend their life in their birth; as they riſe, ſo they glide and paſſe away without all fruit, true comfort, or profit to their owne ſoules. On the other ſide, the calmeneſſe and ſerenity of ſanctified thoughts in a good Chriſtian, may ſometimes be foully diſquieted and interrupted; either by ſome ſudden eruption of the relikes of our owne ſinfull nature, by violent inuaſion of ſome enticing obiect from abroad, or by the malicious, and immediate iniections of Satan. But becauſe ſuch thoughts as theſe oppoſe againſt the generall and ſetled purpoſe of Gods child; he well knowes, out of his ſpirituall wiſdome and holy experience, how to repel and bridle them; how to repent of them, and pray againſt them; how to bee humbled, and bettered by them, in ſetting a ſtronger guard, and more narrow watch ouer his heart for afterward, leſt he be vnawares ſurprized the ſecond time.

Sith therefore the heart of a notorious ſinner is hardneſſe it ſelfe; for beſides naturall obduration, it is yet further, and more fearefully hardned by a deſperate extinguiſhment of thoſe leſſer ſparkes of a generall inclination to ciuill honeſty;

by a long cuſtome in a diſſolute courſe, by the contagious company of leaud and graceleſſe companions, by the curſe of God vpon his wilfull continuance in ſinne; therefore I ſay, his thoughts are all continually, and reſoluedly ſinne, and that in a high and horrible degree: Wickedneſſe hath ſo enwooued it ſelfe into his heart, that within he is very corruption. And whereas amongſt all other comforts of life, ſleepe doth moſt ſweetely feede and refreſh nature; yet the humour of ſinne is farre more naturall vnto him, and more dominant in his affections, then deſire of ſleepe. Prou. 4.16. *For he cannot ſleep, except he hath done euill? and his ſleepe departeth, except hee cauſe ſome to fall. He imagineth miſchiefe vpon his bed.* Pſal. 36.4. When he is compaſſed with the feares and darkeneſſe of the night, an image and repreſentation of his graue, and of the horror of that great day; when his minde is retired from worldly affaires, the noiſe and tumult of men, when it is moſt actiue, powerfull, and fitted for diuine contemplation; euen then are his thoughts as blacke as hell, and deepeſt in the workes of darkeneſſe; then is he plotting and contriuing miſchiefe: How to compaſſe his pleaſures, and accompliſh the luſts of his heart, where to crowne himſelfe with freſh Roſe-buds; by what meanes to ſet forward the trade of drunkenneſſe, and to enlarge the number of Satans reuellers; that with more contentment and companie hee may leaue ſome tokens of his pleaſures, and ſwaggering in euery place: how to ſupplant his brother, oppreſſe his neighbour, grieue and diſgrace Gods ſeruants; indeed how to become an abſolute villaine vpon earth, and the fouleſt fiend in hell.

You ſee what are the thoughts of the notorious ſinners obdurate heart, which is as full of hardneſſe, as the Moone of light; and therefore inforced, as it were, to emptie and diſcharge it ſelfe of ſome ſtonineſſe, by transfuſing an iron ſinew into the necke, and a braſen brow into the face. Neither iudgement nor mercy will bend and encline him to grace: no admonition or miniſtery of the word, wil make him bluſh at his open and profeſt impietie. So that his heart doth not onely greedily entertaine, what leaudneſſe doth ordinarily Iſai. 48.4.

ſpring

ſpring from corruption of nature, and is ſuggeſted by others; but being paſt all ſenſe, both of ſhame and ſinne, becomes one of the diuels new inuentors, and ſets the thoughts buſily on worke for the deuice of ſtrange villanies and miſchiefes, and for addition of new formes, faſhions, and circumſtances of ſinning.

No better are the thoughts of the groſſe hypocrite, another kind of ſinner, but fully as foule and abominable. For if we could looke into his heart, though his outward life be ordered ſmoothly and ciuilly; yet we ſhould ſee within, a bloody ſlaughter-houſe of malice, cruelty and reuenge; an hatefull ſtewes of impure imaginations and adulteries of the heart, a forge of much miſchiefe, of furious and fiery rage againſt the power of grace, an inſatiable gulfe of greedy deſires for wealth and riches, for vndeſerued reſpect and reuerence in the world; indeed a cage of all vncleane and rauenous birds. Here is onely the difference; the notorious ſinner dares act and execute the abominations of his heart in the ſight of the Sunne: but the groſſe hypocrite would gladly ſinne vnſeene, and goe to hell with as little noiſe and notice of the world as may be; and therfore he drawes a curtaine of couſonage and hypocriſie betwixt the ſight of the world and fouleneſſe of his ſinne. In the hearts of *Ahab* and *Iezabel* was nothing but blood and murder, couetouſneſſe, oppreſſion, and mercileſſe encloſure; onely vpon the vgly viſages of theſe foule fiends; they put a vizard of a faſt, formall witneſſes, and legall proceeding. The ordinarie thoughts then of the groſſe hypocrite are the ſame, as vile and helliſh, as thoſe of the notorious ſinner. Nay he doubles his iniquitie, and addes waight to the vengeance preparing for him; in that hee ſtraines the vtmoſt veine of his wit, and ſounds the depth of his damned policie, to clothe them with faire pretences, and colourable ſhifts, as they paſſe and preſent themſelues vnto the world in words and actions; and in that hee labours to ſeeme a Saint, while he is in truth an incarnat diuell. 1. Kings 21

2

But the thoughts of the formall hypocrite; for with him I am ſpecially to deale, (I haue onely added in this point, the 3

notorious ſinner, and groſſe hypocrite, for further diſtinction and illuſtration) I ſay his thoughts, as they come certainely ſhort of true ſanctification, ſo they are farre better then theſe now mentioned. For we ſuppoſe his heart to be ſeaſoned with goodneſſe of nature and ciuill honeſty; to haue taſted of the generall graces of Gods Spirit, and in ſome ſort of the powers of the world to come; and therefore his thoughts are more faire, ingenuous, ſober and moderate, then thoſe foule and hatefull Ones of the notorious ſinner, and groſſe hypocrite. His heart will riſe, and be affrighted with ſuggeſtions of infamous conſequence and markable horror; as thoſe of Atheiſme, Cruelty, Drunkenneſſe, Adulterie, Hereſie and ſuch like: but notwithſtanding, becauſe it is not ſoftned and ſanctified by ſpeciall grace, (without much ſcruple or conſcience) it will let the imaginations looſe to much idleneſſe and vanity, to many fruitleſſe conceits, impertinencies and prophane wandrings; but eſpecially into the endleſſe maze of worldly cares and earthly-mindednes. For hee doth in ſome ſort in his practiſe approue and iuſtifie that wicked and peſtilent prouerbe: *Thoughts are free.* They are free indeed, in reſpect of obnoxiouſnes to humane iuſtice, in reſpect of diſcouery and danger from any creature; but the eye and vengeance of heauen takes firſt and ſpeciall notice of them, and holds them puniſhable, as the principals, and chiefe plotters of all tranſgreſſions. Words and actions are as it were ſinnes at ſecond hand, the very firſt life and freſheſt vigour of all ill is immediatly receiued, and inſpired into the thoughts. Hence it is, that *Peter* aduiſeth *Simon Magus, to pray God, if it were poſſible, that the thought of his heart might be forgiuen him:* as though there lay the greateſt guilt, and deepeſt ſtaine before God.

By the way before I paſſe to the thoughts of Gods child, obſerue one ſpeciall marke of difference in this point, betwixt the true Chriſtian, and formall hypocrite.

The formall hypocrite doth euer harbour and maintaine in himſelfe, one ſweet pleaſing boſome ſinne or other; as voluptuouſnes, worldlineſſe, a greedy purſuit of temporall felicitie,

licity, an exceſſiue deſire of greatnes and note in the world, an oppoſition to ſincerity, a delight in good fellowſhip, or ſome ſuch like carnall contentment, or ſecret ſin: on which his mind moſt runs; whereupon the beſt and the flower, the feruency & dearneſſe of his thoughts are ſpent. Gods word, honor, and ſeruice, checks of conſcience, motions of the ſpirit, miniſtery of the word, admonition of friends, ſaluation of ſoule (by an vnreaſonable and inconſequent diſcourſe of his ſenſuall reaſon) are all made ſubordinate and ſeruiceable to this Idoll: To which with much delight he daily ſacrificeth the nobleſt and immediate workes and iſſues of his ſoule. As for the ſtate of his conſcience, ſpirituall affaires, care of heauen, that *One neceſſary thing*; theſe things take vp his thoughts but at reuerſion, by ſtarts, by accident; and when they come into the heart, their entertainment is very cold and ſtrange, their abode ſhort; and while they ſtay, they are apprehended and enioyed with much wearineſſe and weakneſſe. I conceiue this to be the reaſon: Hee hath a full taſte and preſent feeling of the pleaſures of his ſweet ſinne; he hath ſenſible and certaine poſſeſſion of worldly contentments, but no reall and ſound aſſurance by ſauing faith, and his forſaking all ſinne, of the ioyes and comforts aboue; and therefore doth greedily follow and feed vpon the preſent, with conſent of his erring iudgement, delight of heart, the beſt of his affections, and moſt of his thoughts. And as for hereafter, ſith he is conſcious to himſelfe of an honeſt ciuill life, of a ſober formall carriage in the affaires of religion, and that he is not infamous with any notoriouſneſſe in the world; but as good as the beſt, a few preciſe fellowes of purer ſtraine only excepted, whoſe pretence and profeſſion of extraordinary ſanctity, is nothing (in his conceit) but humour and hypocriſie; he therfore, I ſay, for hereafter, refers himſelfe at all aduentures vnto the mercy of God, and to the lot and condition of many thouſands which are in the ſame caſe and ſtate with himſelfe.

But it is otherwiſe with Gods child: For by the power of ſanctifying grace, as hee hath alſo mortified all other: ſo ſpecially

ſpecially he hath broke the very heart of the ſweet ſinne of his vnregeneration. And as in a beſieged City, where the greateſt and moſt dangerous breach is made, there the inhabitants concurre with chiefeſt care, and higheſt reſolution, to fortifie and make reſiſtance: euen ſo ſith hee knowes and feeles, that before his calling, his delightfull and darling ſin moſt fearfully waſted his ſoule, and wounded his conſcience, hee makes ſure to employ his thoughts with ſpeciall edge and indignation, to countermine, preuent, reſiſt, abominate and abandon all thought of that ſinne: And now by the grace of God, ſith the heart, the fountaine, is purged and ſanctified, the ſtreame and heate of their intention and delight is carried another way. For he hath found that rich and ineſtimable *Treaſure* in the Goſpell; and therefore he *ſels all that he hath*; hee parts with euery pleaſure; he caſts out of his conceit whatſoeuer hath beene formerly deare and pretious vnto him; and lets all his thoughts, with looſe raines, greateſt ioyfulneſſe, and oftneſt meditation runne after it, and ſweetly refreſh themſelues with the glory and comfort of it. If a man vpon the way ſhould finde ſome pretious orient pearle, hardly could hee keepe his eyes from gazing vpon it (his exceſſe of ioy would eaſily command and confine the ſight to ſo rare and hopefull an obiect), vntill hee meete with ſome skilfull *Lapidarie*, or come where he might thorowly bee acquainted with the worth, and fully enioy the wealth of it: Euen ſo, after a man by the illightened eye of the ſoule, and the hand of ſauing faith, once ſeaze and lay ſure hold vpon the *pearle of great price*, the graces of Gods ſpirit and eternall life; the heart is preſently ſo filled with loue and admiration, that for euer after it ſpends the moſt, the deareſt, and the nobleſt thoughts vpon it: and they once ſet on foote, are ſo cheered and rauiſhed with the heauenly beauty thereof, that they follow with continuall encreaſe of feruency and longing; vntill they come vnto the cleere viſion and full poſſeſſion of it, at the right hand of God, in the endleſſe ioyes of the world aboue.

The

The thoughts then of a true Chriſtian are of a farre more heauenly temper, diuine nature, and higher ſtraine, then the largeſt heart of the beſt vnregenerate man, can, or doth poſſibly comprehend. The formall hypocrite may haue his mind worthily buſied in points of deepeſt learning, in the myſteries of State, and affaires of kingdomes, in the beſt and higheſt conſiderations, which nature, art, morality, or policy can affoord; nay, he may ſometimes entertaine into his thoughts with ioy, the promiſes of grace, the happineſſe of the Saints, the ioyes of heauen, & the like; though theſe haue neuer any root or long reſidence in him. But that the word of grace ſhould ſo implant it ſelfe into the inner man, ỹ the thoughts ſhould neuer be ſo well or welcome to the heart, as when they are wading in the great myſtery of godlines, and with an holy wiſedome plotting for the inlargement of Chriſts glorious kingdome, in himſelfe and others: That it ſhould make all other diſcourſes of the mind ſubordinate and contributary to ſuch heauenly meditations; and to this end ſet bounds and limits to the millions of imaginations that daily ariſe, and erect an holy regiment amongſt them; I ſay, this is the ſpeciall prerogatiue of a ſanctified man. For he alone, becauſe of his truth, ſincerity and vprightnes in the inner parts, makes conſcience of idle, vaine, and wandring thoughts, (of which the formall hypocrite, either takes no notice at all, or not much to heart). He is as much caſt downe, vext and grieued with their diſorder and exorbitancy, as with the errors and infirmities of his words and actions; and therefore eſtabliſheth (as it were) a gracious gouernment amongſt them, to keepe out confuſion, idlenes, and rebellion. He confines them to a reuerent and feeling meditation vpon Gods word and works, to a care of conſcionable managing the affaires of his calling; onely ſomtimes, but ſparingly with many cautions, exceptions, and ſeaſonablenes, letting them out to honeſt recreations. Whatſoeuer thought is wandring without this compaſſe, or within it vnſincere, is ſinfull: ſo that if hee take any ſtragling without theſe limits, any entiſers to vanities & impertinencies, any obtruders & diſturbers of ſo happy in-

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ward peace; he preſently apprehends them by the watchfull eye of his ſpirituall wiſedome; examines them by the law of God, arraignes them in the conſiſtory of an illightned conſcience, and ſo cuts them off in time by the power of grace, and ſword of the ſpirit; that is, by oppoſing againſt them at the firſt riſing in the heart (by preſent repentance) prayer, and after-watchfulneſſe; he bleſſedly rids himſelfe of the miſeries, and diſtraction of prophane and troubleſome thoughts. That this is no *Idea*, I now propoſe vnto you; howſoeuer it ſo be to euery vnregenerate man, and ſo when he heares it, he conceiues of it; for little knowes hee what adoe euery childe of God hath with his thoughts; I ſay, that this is no *Idea*, or idle abſtraction, appeares pregnantly and plentifully in *Dauids* practice; who for all the ſtrong enticements, ordinarily incident to the pleaſures of a Court, and naturall liberty of Princes; although the cares and waight of a kingdome lay vpon him, and that his Royall innocency was ſtill haunted and aſſailed with ſuch indignities and vexations, which might almoſt haue ſwayed the bleſſed and quiet thoughts of a glorious Angell to diſtraction and diſcontentment; yet for all this the law of God did ſtill principally take vp his heart, and that *day* and *night*. Gods word and workes, his ſtatutes and iudgements, were meate and drinke vnto his minde, and his meditation continually, as is more then plaine in many places of the 119. Pſalme. *Oh*, ſaith he in the 13. portion, *how loue I thy law! it is my meditation continually*. So vnexpreſſable heere was his pang of holy loue vnto Gods law, that hee prefixeth a particle of zeale, and extraordinary paſſion: *Oh* (ſaith he): And where the heart hath once truly and fixedly ſet it loue, there all the thoughts feaſt themſelues with deareſt apprehenſions, and with greateſt impatiency of all other imployment. This is the very caſe then of all Gods ſeruants, they meditate on the word of God moſt contentedly and continually, becauſe they loue it farre before and aboue all earthly things; and ſo dearely doe they loue it; becauſe in it with ſpeciall ſecurity are conueyed vnto them al the rich treaſures of mercie,

remiſſion

remiſſion of ſinnes, ſpirituall comfort, and eternall life, and particularly ſealed vnto them by the Spirit of the ſame word. *Salomon* confirmes this worthy practice of his father, by his teſtimony, Pro. 12. 5. *The thoughts of the iuſt are right, iudgement*, or *iuſtice*; for ſo the word ſignifies in the Originall; *but the ſubtile deuices of the wicked are deceit.* The thoughts of al vnregenerate men are commonly, either rooting in the earth, or drowned in pleaſures, or running after preferment, or ranging vp and downe idly and prophanely, or fruitleſſely melancholike; or if ſometimes they glance, or ſettle themſelues vpon good things, they are ſtill as a menſtruous clout, and abomination to the Lord: becauſe their conſciences are not renued, their hearts purged, their perſons ſanctified and accepted. But the thoughts of euery child of God are ordinarily working for the maintenance and furthering of Gods glory and good cauſes; for procuring true good to their brethren, eſpeciallie in ſpirituall things; for increaſing grace in themſelues, and their ſtore of comfort againſt the day of triall. And if ſo be (which ſometimes befalles the beſt) they be croſt by ſinful motions in themſelues, or ſuggeſtions of Satan; yet by their ſurprizing and ſuppreſſing them at the very firſt riſing and aſſault, and by preſent repentance, they are vndoubtedly euer pardoned vnto them in Chriſt Ieſus.

Giue me leaue, I pray you, to illuſtrate this varietie and difference of thoughts (which I haue now largely laid downe vnto you) in our ſelues, for the neerer preſſing of our conſciences, and that in the matter of Elections.

Let vs imagine a notorious ſinner to haue a voyce and 1
hand in ſuch buſineſſe: his very firſt thoughts would bee to haue no thought at all of Oath or Statute, of conſcience or honeſtie, of honour of his Colledge, or good of the Church: but would reſolue out of the prophane principles of his vaſt conſcience, and by the benefit of a large acception of charitie, to bee indifferent for all commers. Onely in his choice, he would haue an eye to the maine, that the ſtate of good-fellowſhip ſhould take no diſparagement or diminution; and therefore hee would moſt carefullie caſt about with

himselfe by all meanes, to defeate and preuent the purposes, and to stop the passage especially of all Puritanes. You must know by the way, that these are a very dangerous kind of men, able to blow vp whole houses, by their too fierie zeale against idlenesse, drunkennesse, other shamefull corruptions, close and politike cariages of many rotten and vnconscionable causes and the like. For by * Puritanes in this place, I onely vnderstand them, (for euen such are so branded) who make conscience of study, and religious education of Schollers; who are ready euer, and resolute to vphold goodnes in a House, though they be crusht, disgraced and disofficed: who out of a gracious and ingenuous freedome of Spirit, will bee their owne men in Elections, and other Collegiate seruices; and not suffer their consciences to bee led hood-winkt, to serue other mens humours and priuate ends; who chuse rather in a neglected state, sweetly to enioy the continual feast and perpetuall paradise of a sincere heart, true and inward comfort, the societie of Gods seruants; then for many times full dearely bought fauours and offices, to enthrall and violence both their iudgements and affections, to liue reseruedly, vnder a maske, and at a haires breadth for all occasions and obseruances; so wearing out a little miserable time in a glorious and countenanced slauerie. In a word, who of the two would rather saue their soules, then prosper in the world. Now such fellowes as these, thinkes he with himselfe, which seeme, as it were, by an hypocriticall *Monopoly*, to haue engrost all sinceritie, honestie and good conscience, must bee kept out; or, if by some disaster they creepe in amongst vs, be curbed and kept vnder, else shall not wee sway and domineere. Hereupon all the labour of his wit, and toile of his thoughts would bee, to plant a thorne, where a vine should grow; and to burthen these sacred and honorable Mansions, designed onely for gracious and golden wits, with leaden drones, and swarmes of worthlesse and witlesse creatures.

* The world is come to that wretched passe and height of prophanesse, that euen honestie and sanctification, is many times odiously branded by the nickname of Puritanisme.

2 Secondly, the thoughts of the grosse hypocrite in this waighty busines of Elections, would be as vtterly void of all conscionable, and ingenuous considerations, as the notorious sinners.

ſinners. Firſt, he would communewith his own couetous hart, (for commonly Worldlines is the maſter ſin in the groſſe hypocrite, therefore I follow the thoughts riſing thence) hee would within himſelf caſt a greedy and rauenous eie vpon the condition of all the competitours for the place; and at length conclude, and be ſure to ſeaze vpon that party (let his learning or honeſty be what it would) where in al likelihood he might make the richeſt prey, and ſucke out the greateſt aduantage: Either purchaſe a great friend, ſtrengthen his faction, gratifie his fauourites, receiue a preſent bribe; or elſe, which is a ſecret but a ſinfull policie, by weighing circumſtances, marking inſinuations, and former cariages, expect the largeſt after-gratification, cloſe and indirect conſiderations, and the moſt liberal New-yeeres gifts, (for in them certainely ſometimes lurkes corruption). Theſe things thus thought vpon; there followes now in him, an addition to the iniquitie of the notorious ſinner. He is not content to be thus ſtarke naught, but he muſt double his ſin by ſeeming good; it is not enough for him to be thus curſedly peſtilent to the place where he liues, but he muſt enlarge the miſchiefe, by putting on a vizard of piety: He therefore in a ſecond place would beate his braines, how hee might varniſh ouer this villany, with moſt probable and faireſt pretences. The bribe muſt come in vpon other termes, with other circumſtances, then the groſſenes of that vile ſin is wont to be conuaied; he thinkes how he may deale openly, and in the eie of the world with men, without all ſuſpition, while the matter is carried vnder hand by ſubtile, mediate, and moſt exerciſed Agents in the goodly affaires of abominable corruption. Laſtly, he is much troubled in mind, how for all this he may continue a good opinion with good men, and giue ſatisfaction to thoſe, whom he deceiues by his ſeeming: but by much practiſe he makes this reaſonable eaſie; for politick hypocriſie hath ſo many faces, turnings & euaſions, that it can too eaſily inſinuate with, and ſatisfie vnſuſpicious, innocent and charitable ſincerity. He can tell them of ſome depths in the myſtery of gouernment, which euery preciſe vnderling cannot comprehend; that ſome libertie and diſpenſation muſt

be giuen to ſtatute-diſcretion, againſt the bare letter, and ſtrict meaning of the ſtatute; that wee liue not in *Platoes* common-wealth, or *Mores Eutopia*, but in corrupt times, in the very confluence of all the ſinnes of former ages; and therfore it is vtterly impoſſible to keepe a mans ſelfe ſo paſſingly pure from all ſpice of contagion; that ſomething muſt needs be yeelded to the times, els there is no liuing, at leaſt no proſpering in the world. Thus the groſſe hypocrite is euer as thoughtfull for outward plaiſtering, as ſecret plotting.

3 Thirdly, let vs conceiue what would bee the inward diſcourſe and workings of the heart in the formall hypocrite, about diſpoſing his voice in Elections. His thoughts in theſe caſes perhaps, would not be extremely baſe, nor groſſely wicked: it may be he would be able to cleere euen his conſcience and inmoſt conceit; much more to waſh his hands from the hatefull and crying ſinne of downe-right bribery. This horriblenes is only for notorious ſinners, and groſſe hypocrites. Nay, out of ſome ſudden pang of higheſt reſolution, that ingenuouſneſſe of nature or morall honeſtie can produce, hee might take heart to anſwere and withſtand the ſuits and importunitie of Greatneſſe and great meanes: onely with this reſeruation, ſo that his preſent happines be not therby mainly hazarded, nor hope of his future preferment certainly cut off. For we muſt ſtill hold this principle concerning the formall hypocrite; if hee bee brought to a iumpe, he will euer make euen Gods holy word, conſcience, religion, deſires and intreaties of Godly men, and all to yeeld and ſtoope to the worldly comforts he preſently enioyes; but vpon as faire termes, and with as plauſible conueiance as may bee. It may be, he will be good in many things, and outwardly in all; but ſay the Prophets what they will, hee muſt into the houſe of *Rimmon*, God muſt be mercifull vnto him in one thing or other: he is ſhort of the ſtate of grace, and by conſequent, hath no ſound and reall aſſurance of heauen aboue; and therefore he will haue ſome ſweetnes in the meane time, he will enioy ſome ſhadow (at leaſt) of one heauen or other vpon earth. So that if we ſuppoſe ſuch an one to take a view in his thoughts

of

of all that ſtand for a place, he would reſolue for goodnes and honeſty, ſo far as the ſecurity & ſafety of his maine contentments would giue him leaue; ſo far as the light of reaſon, and glimmerings of generall graces were able to leade him: but becauſe he is ſtill too reſpectiue of his owne particular, wants the eye of ſpiritual diſcretion, & ſuffers his conſcience to bee cooled and countermanded by worldly wiſdome; he may (I grant) by conſtraint, occaſionally, or by accident, conſent and concur vpon the worthieſt; but ordinarily, for meere loue of religiouſneſſe, hee doth not make within his owne heart, a free, vnpaſſionate, impartiall, ſincere and conſcionable choyce. For let him otherwiſe bee neuer ſo wiſe or honeſt, yet he is a meere ſtranger to the myſtery of godlineſſe, vtterly vnapprehenſiue of the ſingular and ſupernaturall operations of the life of grace; and therefore cannot diſcerne betwixt reſolute ſincerity, and true turbulency: whereupon it may often come to paſſe, that by a promiſcuous confuſion of theſe two moſt different ſpirits, he may (ſo much as in him lies) repell farre the beſt, to the vnſatiable wrong of the party, and the vnualuable loſſe of the houſe which ſhould enioy him. There is one point further in deliberations of this nature, in which he would iumpe with the notorious ſinner: In aduiſing with himſelfe for a fit man, if by the way his thoughts ſhould be croſſed, with a man of knowne, profeſſed, and practiſed forwardneſſe in religion; hee would paſſe him ouer with contempt and indignation; for thus would he thinke with himſelfe: If ſuch a fellow come in amongſt vs, wee ſhall haue all moulded anew after the ſtrict modell of his irregular conſcience; wee ſhould be troubled with new tricks and erections, for the encreaſment of ſtudy and reformation of manners; he would be ſtill ſtanding and ſtriuing for an Ideall and abſtractiue purity in Elections, and other affaires of the Colledge; ſo that our former quietneſſe and peace would bee much diſ-ſweetned with his tartneſſe, and too much preciſeneſſe. Thus would hee be as hote and heady againſt the power of grace, as the notorious ſinner. For though there bee many different degrees of ilneſſe, of

vnrege-

vnregenerate men; ſome are farre more ſober, tolerable, and moderate then others, yet all commonly agree in this, that they are bitter and implacable Oppoſites to the profeſſion and practice of ſound and ſauing ſincerity. Gods faithfull Ones euer were, and euer will be *Signes* and *Wonders* euen in *Iſrael*: Iſa.8.18. *Monſters vnto the* *great men *of the world*, as *Dauid* was, *Pſalme* 71.7. *A ſcorne, reproch, and deriſion to them that are round about them*: *Pſal.*79.4. They ſhall euer bee accounted men of an odde faſhion, and ſingular cariage from other men, Wiſd.2.15. preciſe, humorous, hypocriticall and the like. Miſtake me not; I apologize not for any vnwarrantable opinion tending to *Separation*; it is onely ſanctification, true and vndiſſembled holineſſe, without which none ſhall euer ſee the face of God, or glory of heauen, which I ſtand for, and intend in all my Diſcourſe. But by the way let mee tell you this, in this generall and ioynt-conſpiracy of all kindes of naturall men, againſt the ſpirituall ſtate of true Chriſtians, and the ſoueraignty of Gods ſanctifying Spirit in them; the meere ciuill honeſt man, and formall hypocrite (as I take it) are tranſported with more fierceneſſe and rage againſt them, then the groſſe hypocrite, and notorious ſinner. This I take to bee the reaſon; The groſſe hypocrite he ſinnes againſt the light of his owne conſcience, and with the certaine knowledge of his heart; and therefore doth not much enuie and grudge the righteous man his excellency aboue his neighbour, and ſaluation of his ſoule: The notorious ſinner in his more ſober mood, and cold blood, will confeſſe himſelfe to bee out of the way, promiſe and proteſt amendment; or at leaſt reſerues in his heart a reſolution to repent when he is old: but the meere ciuill honeſt man, and the formall hypocrite thinke their owne ſtate to bee as good as the beſt; and whatſoeuer is more, and beſides that which they finde in themſelues, to be but needleſſe preciſeneſſe, and affected ſingularity; and therefore are many times gauld and grieued, that the truly-gracious and conſcionable carriage of Gods ſeruants, doth cenſure and condemne their outwardneſſe and formality in religion;

* רבום *licet interpretari, vel multos, vel magnos.* [*Magnis*] *reddidit Caluinus.*

religion, and make it plainly appeare, that their caſe (without ſound conuerſion and imbracement of ſincerity) is the very ſtate of wretchedneſſe and of death.

But now fourthly and laſtly, in Elections the thoughts of Gods child, in whoſe heart alone the word of God doth chiefly rule, and is deeply rooted, would be theſe or the like. In the firſt place, there comes into his mind a reuerent feare of that God, who hath mercifully aduanced him to his place, wherein hee expecteth conſcience and faithfulneſſe; He conſiders that ſolemne and ſacred oath which hee takes (in the ſight of him who ſeeth all harts and cogitations) for a reſolute and vnſwayed vprightneſſe in the diſpoſing of his voice; that vpon the integrity or vnconſcionableneſſe in Elections, depends the miſery and confuſion, or happineſſe and flouriſhing of an *Houſe*. He further calleth to minde out of his experience, that commonly thoſe fellowes who thruſt into ſocieties, offices and high roomes, by ſhufling and violence, by faction and prepoſterous fauour, by cunning, or corruption, become pernicious and diſhonourable to the places where they liue; they are ſtill thornes in the ſides, and prickes in the eyes of all that loue grace and goodneſſe: they either turne idle, truly factious, or notoriouſly ſcandalous, by miſ-ſpending the vnualuable pretiouſneſſe of their golden houres, in Tauerns, Ale-houſes, or ſome other courſe of good-fellowſhip, to the inexpiable and eternall diſhonour of thoſe *Houſes*, of which they ſhould bee ornaments. And when they haue done much hurt and miſchiefe heere, they are the only men to bargaine for, buy, or compaſſe by indirect and ſiniſter dealing, Benefices, and ſpirituall promotions abroad: of which being poſſeſt, they either by vnconſcionable and cruell negligence, and Non-reſidence in their charge, betray the ſoules of their people to wildneſſe and barbariſme, to ignorance, prophaneſſe, or popery; or elſe by a prophane and vnhallowed handling of Gods word, by daubing with vntempered morter, as the Prophet ſpeakes, ſo ſtrengthen the hands of the wicked, that they cannot returne from their wicked waies, and kill 4

Ezech. 13. 22. the heart of the righteous; and make them ſad, whom the Lord hath not made ſad; and the bruiſed reede is quite broken, and the ſmoking flaxe vtterly put out. Now thinkes the child of God with himſelfe, out of his ſpirituall wiſedome, if ſuch an one as theſe ſhould be choſen by my default and faint-heartedneſſe; I ſhould in ſome ſort and meaſure bee iuſtly guilty, and anſwerable before that high and euerlaſting Iudge, of the many miſeries and miſchiefes, which ordinarily enſue vpon ſo vnhappy a choyce. Heereupon (after a mature and impartiall ſuruay of all circumſtances conſiderable in the party, the ſtatute and whole buſineſſe) he ſingles out him with ſincerity and ſingleneſſe of heart, whom in conſcience he thinkes moſt ſufficient; and there hee ſtickes with a truly Chriſtian and vnſhaken reſolution, pitcht by the very power and ſtrength of heauen: and come what come will, tempeſts, or faire weather; preferment, or pouerty; threatnings or flattery; policy, or perſwaſion; priuate importunities, or frownings of Greatneſſe; hee is at a point, infinitely rather to keepe a good conſcience and ſaue his ſoule, then to enioy the preſent, and gaine the whole world. For he well knowes that the day is at hand, euen that great and fearfull *Day*, when the conſciouſneſſe of one gratious action, performed with vprightneſſe of heart, will breed more comfort, then the glory, riches, and ſoueraignty of the whole earth.

To conclude this point: As vnregenerate and ſanctified thoughts differ much in their workings euen about the ſame Obiects: ſo there are ſome, which are Gods childs peculiar, with which the ſtate of vnregeneration is vtterly vnacquainted. They are ſuch as theſe:

1 Firſt, thoughts full of feare and aſtoniſhment, all hell and horrour, which riſe out of the heart, when it is firſt ſtricken with ſenſe of Gods wrath at the ſight of his ſinnes. Theſe are ſcorched, in very many, euen with the flames of hell in their conuerſion: They burne ſometimes the very marrow out of their bones, and turne the beſt moyſture in them into the drought of Summer. No

[a] print or skarre of theſe wofull and wounded thoughts, appeare in the heart of the formall hypocrite. This hell vpon earth, is onely paſſed thorow by the heires of heauen, while the children of hel haue commonly their heauen vpon earth.

2 Secondly, thoughts [b] compoſed all of pure comfort, ioy, heauen, immortality, the ſweet and louely iſſues of the ſpirit of adoption. Theſe flow onely from the fountaine of grace, and ſpring vp in that ſoule alone, which hauing newly paſſed the ſtrange agonies, and ſore pangs of the new-birth, is preſently bathed in the blood of Chriſt, lulled in the boſome of Gods deareſt mercies; and ſecured with the ſeale, and ſecret impreſſion of his eternall loue and ſacred ſpirit; not only from the rage of hell, but alſo of an euerlaſting and royall inheritance aboue. Oh the heart of the vnregenerate man is farre too narrow, baſe and earthly to comprehend the vnmixed pleaſures, the glorious Sunſhine of thoſe bleſſed and ioyful thoughts, which immediately follow vpon the ſtormes of feares & terror, ordinarily incident to a ſound conuerſion!

3 Thirdly, thoughts of ſpirituall rauiſhment, and vnutterable rapture, flaſhes of eternal light, raiſde ſometimes in the hearts of the Saints, and occaſionally inſpired by the *Spirit* of all and endleſſe comfort; which with vnconceiuable amazement and admiration feed vpon, and fill themſelues with the ioyes of the ſecond life, in ſuch an vncouth extaſie and exceſſe, as is farre aboue, and without the compaſſe and conceit of all worldly comforts, the tongue of Angels, or heart of man. In this point, I appeale to the conſcience of the true Chriſtian, (for I know full well, that all my Diſcourſe is a parable, and paradoxe to the prophane) whether hee hath not ſometimes, as it were, a ſea of comfort rained vpon his heart, in a ſweet ſhewer from heauen; and ſuch a ſenſible taſte of the euerlaſting pleaſures, by the glorious preſence of inward ioy and peace, as if hee had the one foote in heauen already,

[a] I doe not hereby exempt the ſtate of vnregeneration from all tremblings and terrors of conſcience for ſinne; but only make it a priuiledge of Gods children, to paſſe quite thorow them into the ſpirituall pleaſures, and paradiſe of the Kingdome of grace, and to be able with an holy amazement & thankfulneſſe, to look back vpon the skars and prints of thoſe former woũds of a truly humbled and broken heart, already healed, and ſweetly cloſed vp with the blood of Chriſt: whereas in others, they commonly either work but a halfe conuerſion, are expelled with outward mirth, or end in deſpaire. [b] I meane thoſe bleſſed ſtirrings of the heart, vnſpeakable and glorious, when the ſeale of remiſſion of ſinnes is firſt ſet vnto the ſoule by the Spirit of adoption.

and with the one hand had laid hold vpon the crowne of life: eſpecially after a zealous heate, and feeling feruency in praier; after an entire, gracious, and profitable ſanctification of the Sabbath; at the time of ſome great and extraordinary humiliation entertained, and exerciſed with fruit and ſincerity; when he hath freſhly with deepeſt groanes and ſighes, and new ſtruglings of ſpirit, renewed his repentance vpon occaſion of relapſe into ſome old, or fall into ſome new ſinne; when the empoiſoned arrowes of cruel and fierie tongues, pointed with malice, policy and prophaneſſe come thickeſt vpon him: and yet retyring into his owne innocent heart, he finds no cauſe of ſuch mercileſſe vexation, but defence of Gods truth, and profeſſion of holineſſe. Nay, ſometimes vpon the deaths-bed, to a ſoule conſcious of an vpright and vnſpotted life, the ioies of heauen preſent themſelues before the time; (ſo longing a ſympathy is there betwixt the life of grace and endles glory). Such like ioyfull ſpringings, and heauenly eleuations of heart as theſe which I haue now mentioned, are the true Chriſtians *peculiar*; no ſtranger can meddle with them, no heart can conceiue them, but that which is the Temple of Gods pure and bleſſed Spirit.

2 Thus farre of the difference of their thoughts, in reſpect of their nature and manner of working: Now in a ſecond place, Gods child is notably differenced from the formall hypocrite by the ſeaſonableneſſe of his thoughts, and there holy ſeruing the time.

In a body of beſt and exacteſt conſtitution, the ſenſes are quicke and nimble, and ſharpliest diſcerne, with greateſt life and vigour apprehend their obiects, and are moſt ſenſibly affected, or diſpleaſed with their conuenience, or antipathy: Euen ſo in a hart of a true ſpiritual temper, ſeaſoned and ſoftned with the dew of grace; the thoughts are actiue, ready, and addreſt with zeale & contentment, to encline and apply themſelues to the condition of the times, and variety of occaſions offered for ſome holy vſe, to the bettering of the ſoule and the enlarging of Gods glory. In the time of faſts and ſackcloth; if Gods iudgements be threatned out of the Pulpit, or executed

executed from heauen; when the Church weares her mourning weed, ſincerity droupes, and the godly hang down their heads; in ſuch blacke and diſmall dayes, they are impatient of all temporall comfort, they willingly put on ſadneſſe, to entertaine penitencie, humiliation and ſorrow: but they are clothed with ioy and lightſomneſſe, when mercy and ſaluation are wiſely, and ſeaſonably proclaimed out of the booke of life; when religion ſpreads and proſpers, and diuine truth hath free paſſage; when whole States haue eſcaped the bloody Papiſts Gunpowder, and the royall breaſts of Kings their empoyſoned kniues, and in ſuch like ioyfull and happy times. Thus the thoughts, and inmoſt affections of Gods child haue their changes, their ſeuerall ſeaſons and ſucceſſions, as it pleaſeth the Lord to offer, or execute mercie or iudgement out of his word, or in the world abroad. But the thoughts of the formall hypocrite, though they ſuffer indeed many alterations, and diſtractions about earthly obiects; they ebbe and flow with diſcontent or comfort, as his outward ſtate is fauoured or frowned vpon by the world: yet ſpirituall occurrents, obſeruable with deuotion and reuerence for the good of the ſoule, haue no great power to worke vpon them. Sacred times, or dayes of affliction, are not wont to make any ſuch impreſſion, or to breed extraordinary ſtirrings, and motions in them. Let iudgements blaſt, or mercies bleſſe a kingdome; let Gods word find ſmooth and euen way, or rubs and oppoſition; let prophaneſſe bee countenanced, or ſinceritie cheriſhed, hee takes no thought: ſo he may ſleepe in a whole skinne, and keepe entire his worldly comforts, his thoughts continue heauy, dull and formall. Hee may conforme and conſort with the times in his outward geſtures, words and actions; but ordinarily his thoughts admit no change, ſaue onely, ſo farre as his priuate temporall felicitie is endangered by publike iudgements, or enlarged by ſhewers of mercies and bleſſings from heauen. I cannot enlarge this point at this time: onely I will giue one inſtance in their difference of thoughts vpon the Sabbath day.

The Sabbath day is, as it were, the *faire*-day of the ſoule,

wherein it ſhould not onely repaire and furniſh it ſelfe with new ſpiritual ſtrength, with greater ſtore of knowledge, grace and comfort: but alſo feaſt with it heauenly friends, the bleſſed Saints and Angels, vpon thoſe glorious ioyes and happie reſt, which neuer ſhall haue end. Euery childe of God therefore, which hath already a reall intereſt in that eternall reſt, makes not only conſcience of *doing his own waies, ſeeking his owne will, ſpeaking a vaine word* on that day: but alſo in ſome good meaſure makes it the very *delight* of his heart, the loue and comfort of his inward thoughts, ſo that he may *conſecrate it as glorious to the Lord.* He doth not only giue quiet and ceſſation to his body from worldly buſineſſe, and works of his calling; but alſo empties his head, and disburdens his thoughts of all earthly cares, that ſo they may wholly and entirely intend the holy motions of Gods Spirit, and ſpend themſelues in godly and extraordinary meditations, fitting the feaſt day of the ſoule, and the Lords holy day. This is the deſire, longing and endeuour of his heart, thus to ſanctifie the Sabbath; and if at any time he be turned awrie from this vprightneſſe by company, or his owne corruptions, he is after much grieued and vext with it; repents and praies for more zeale, conſcience and care for the time to come. But the formall hypocrite, howſoeuer hee may on that day forbeare and abſtaine from his ordinary ſins, labours, ſports and idleneſſe; howſoeuer he may outwardly exerciſe and execute all duties and ſeruices of religion; though indeede more of cuſtome and for faſhion, then with heartie and true deuotion: nay, he may haue other thoughts on that day, but onely ſo farre, as the bare ſolemnitie of the time, and the greater Preſence can alter them: yet I dare boldly ſay it, no formall hypocrite, no kinde of vnregenerate man can poſſibly make the Sabbath his *delight*, as is required, Iſai. 58. 13. And which is preſuppoſed to make vs capable of the bleſſings following in the ſame place: *Then ſhalt thou delight in the Lord, & I will make thee to mount vpō the high places of the earth, & feed thee with the heritage of Iacob thy father: for the mouth of the Lord hath ſpoken it.* He cannot for his life ſequeſter his thoughts

Iſai. 58. 13.

at

at all, not euen on that day, from worldlinesse and earthly pleasures, to diuine and sacred meditations. Doe what hee can, hee cannot beate and keepe them off from worldly Obiects; they will not leaue their former haunts, or be restrained from plotting, or pleasing themselues with weeke-day businesses.

Lord, it is strange that the soule of a man, so nobly furnished with powers of highest contemplation; being so strongly and sensibly possest with consciousnesse, and conceit of it owne immortality; and hauing the restlesse and vnsatisfied desires of it wide capacity, neuer fild but with the Maiesty of God himselfe, and the glory of an immortall crowne, should bee such a stranger to heauen, the place of it birth and euerlasting abode; that vpon that day, whereon, (as vpon the golden spot and pearle of the weeke) the Lord hath stamped his owne sacred Seale of institution, and solemne consecration for his owne particular seruice, and speciall honour; yet, I say, vpon that day it cannot settle and continue it owne thoughts and motions vpon those vnmixed and blessed loyes, and the way vnto them; without which it shall be euerlastingly miserable, and burne hereafter in that fierie lake, whose flames are fed with infinite riuers of Brimstone, and the endlesse wrath of God for euer and euer!

Now I pray you tell mee, when wee shall haue raigned hereafter many millions of yeeres in heauen, what thoughts will remaine of this little inch of time vpon earth? When we haue passed thorow a peece of eternity, where will appeare the minute of this miserable life; and yet our thoughts and affections are so glued vnto the world, as though *eternitie* were vpon earth, and *time* only in heauen? You are men capable of worthiest and highest eleuations of spirit, I beseech you, resume this meditation at your leisure; mee thinkes it should be able to breed thoughts of a farre more noble and heauenly temper, then ordinarily arise and are nourished in the hearts of men.

But to follow my purpose: Certaine it is, not the best vn-

regenerate

regenerate men can endure an entire and exact ſanctification of the Sabbath; it is not a Iubilee to their hearts, and the ioy of their thoughts: for they cannot abide to haue their mindes ſtay long in a feeling meditation vpon ſpirituall affaires, vpon the examination of their former life, the ſtate of the other world, the ſleights and tentations of Satan, the day of death, the tribunall of heauen, and ſuch like. For though the beſt of them may haue a perſwaſion of their being in the ſtate of grace, as I haue largely proued heretofore; yet ſith it is wrongly and falſly grounded, it cannot abide the ſearch and touchſtone: Hence it is, that of all things they loue not to be alone. They may pleaſe themſelues well enough in ſolitarineſſe, vpon ſome priuate buſineſſe; for the more profound plotting and contriuing worldly matters; for a more free, but filthy exerciſe of the adulteries of the heart, and contemplatiue fornication; to feed vpon dull and fruitleſſe melancholy; to let their thoughts wildly range and runne riot into a world of imaginations; to diue into the myſteries of nature, or depths of State: but to bee alone onely for this purpoſe, that the mind may more fully and immediately worke vpon the ſpirituall ſtate of the ſoule, and impartially enquire into the conſcience; they cannot, they will not endure it; and therefore commonly caſt themſelues into one knot of good-fellowſhip or other, that they may merrily paſſe away that time; for an houre of which (the time of grace being once expired) they would giue ten thouſand worlds, yet ſhall neuer be able to purchaſe it againe. But Gods children, when they are alone, haue inward comfort, and heauenly matter enough to worke vpon: a pleaſing contentment and ſatisfaction, ariſing from an humble and ſober remembrance of a well ſpent life, doth infinitely more refreſh them, then all the reuellings and pleaſant deuices of merrie companions: nay, many times in their ſeaſonable ſolitarineſſe, diuine graces are more operatiue and ſtirring, and raiſe inflamed motions of delight and ioy.

3 Now in a third place, we are to conſider that the child of God

God is yet further very much differenced from the formall hypocrite, by his skill and dexterity in ruling; by his holy wiſedome, and godly iealouſie in watching ouer his thoughts.

The heart in which Gods ſpirit is not reſident with ſpeciall grace and ſanctifying power (howſoeuer the words may be watched ouer, and the outward actions reformed) lies commonly ſtill naked and open without ſpeciall guard or ſetled gouernment. For the beſt naturall man is too impatient of reſtraint and ſeuerity ouer the power of imagination and freedome of his thoughts; they being naturally exempted and priuiledged from all humane and created ſoueraignty; and the vnceſſantnes of their workings and perpetuall preſence in the minde would make the abridgement of their liberty more ſenſible and diſtaſtfull. It may bee out of the naturall grounds of ciuill honeſty, and ſome generall apprehenſion of the power of the world to come, he may be ſo farre ſolicitous about his thoughts, that if any ſtart vp of more foule and monſtrous ſhape, enticing him to ſome groſſe and infamous ſinne, which would diſgrace him in the world, or breed extraordinary horrour in his conſcience: he preſently ſets againſt it, diſclaimes, abandons and expels it. He may be of experience and skill to conquer and ſuppreſſe thoughts of heauineſſe, and melancholy; although in this point hee many times fearfully deceiues himſelfe, taking the holy motions of Gods ſpirit enclining him to godly ſorrow for his ſinnes, to bee melancholike thoughts tending towards too much ſtrictneſſe and vnneceſſary diſcomfort: So grieuing the good ſpirit, and ſtopping againſt himſelfe the very firſt and neceſſary paſſage to ſaluation. Thus the formall hypocrite may haue ſometimes and in part, a ſlight miſguided and generall care and ouerſight of his thoughts: But becauſe the depth of his deceitfull heart, and the many corruptions that are daily and hourely hatched in it, were neuer ript vp and reuealed vnto him by the power and light of ſauing grace, he cannot hold that hand ouer his heart as he ought; hee doth not keepe a ſolemne

particular, and continuall watch & ward ouer his thoughts; which is little enough to keepe a Chriſtian in ſound comfort and inward peace; he hath no heart with ſuch anxiety, and care to looke vnto his heart: he doth not ſo often and ſeriouſly thinke vpon his thoughts, holding it the laſt and leaſt of a thouſand cares. But euery child of God certainly makes it his chiefeſt care, and one of his greateſt Chriſtian toiles, to guard his heart, and guide his thoughts. Hee followes in ſome good meaſure (by his practice) that holy counſell of *Salomon*, Prou. 4. 23. *Aboue all watch and ward, keepe thine heart.* The word in the Originall is borrowed from the affaires of warre. Let vs imagine a City not onely begirt with a ſtraite and dangerous ſiege of cruell and blood-thirſty enemies, but alſo within infeſted with lurking *Commotioners*, and traitors to the State; how much, doe you thinke, would it ſtand that City vpon, with all vigilant policy, to ſtand vpon it guard for preuention of danger? It is iuſt ſo with the heart; not only Satan is euer waiting opportunity, to throw in his fiery darts, and ſenſuall Obiects from abroad, like falſe *Simons* to inſinuate themſelues; but alſo, it feeles (to it much vexation) many rebellious ſtirrings within it owne bowels. The tender conſcience of a true Chriſtian is very ſenſible of all this danger; and by his owne experimentall and practicall knowledge, he is acquainted with the many breaches and deſolations made in the ſoule, both by theſe open enemies, and ſecret rebels; and therefore furniſheth himſelfe daily with much holy wiſedome and watchfulneſſe; with experience and dexterity in this great ſpirituall affaire of guarding and guiding his heart. Wee may take a view of this his ſanctified and Chriſtian wiſedome in gouerning his thoughts, in theſe foure points:

1 In a timely diſcouery and wiſe defeatment of Satans ſtratagems and policies; whether hee deale by ſuggeſtions raiſed from the occaſions, and aduantages of his temper and naturall conſtitution; of his temporall ſtate, either happineſſe, or contempt; of his infancy, or growth; weaknes, or ſtrength in Chriſtianity; of the condition of his calling, company, place

place where hee liues, or the like: Or whether hee come addreſt with his owne more fearefull immediate Iniections; which he ſometimes preſents in his owne likeneſſe. As when hee caſts into the Chriſtians minde diſtruſts, and doubts about the truth of heauen, and of diuine and heauenly truth; concerning the certaintie, and being of all that maieſtie and glory aboue; for ſuch thoughts as theſe, are ſometimes offered to the moſt ſanctified ſoule; *Bernard* cals them *terribilia de fide, horribilia de diuinitate.* But marke here the cariage of Gods childe, hee doth not wraſtle with theſe hel-bred thoughts, he ſets not his naturall reaſon vpon them; for thence perhaps would follow inclinations to Atheiſme, deſperatenes in ſinning, and other fearefull conſequents: but at the very firſt approch, abandons and abominates them to the very pit of hell whence they came; he prayes, repents, and is humbled by them, and thence clearely ſees they are none of his; and ſo in deſpite of ſuch diueliſh malice, walkes on comfortably in his way to heauen. If Satan ſpeede not in this blacke ſhape; he at other times puts on the glory of an Angell: and perhaps may bring into his remembrance euen good things but out of their due time, that hee may hinder him of ſome greater good. As at the preaching of the Word, he may caſt into his minde vnſeaſonably godly meditations, that ſo hee may diſtract and depriue him of the bleſſings of a profitable hearer: At the time of prayer, he may fill his head with holy inſtructions, that ſo hee may coole his feruency, and bereaue him of the benefit of ſo bleſſed an exerciſe. With theſe, and a thouſand moe ſuch like vexations in his thoughts, the childe of God is ſore troubled and much exerciſed. *Lib. de Conſcientia.*

2 Secondly, another branch of ſpirituall wiſdome in watching ouer his thoughts, is buſied about thoſe ſinfull pleaſures, which vpon the remembrance of his former old iniquities may re-infect the ſoule. For a man may commit the ſame ſin, a thouſand times, by renewing the pleaſures of it in his thoughts. Though the act be paſt, yet as often as the mind runnes ouer the paſſages and circumſtances of the ſame ſin, with the ſame delight; ſo often the ſoule is polluted with a

new ſtaine, and laden with more guiltineſſe. Whereas therefore the ſenſuall ſweetnes of a mans beloued ſinnes, hath before his calling, got ſuch ſtrong hold and haunt in his affections, that it will be ſtil afterward with baits and allurements, ſoliciting euen the renewed heart, if not to the iteration of the groſſe act, yet at leaſt to enioy it in thought: it doth verie much behoue the child of God, to be wary and watchfull in this point. If he remit but a little of his heate of zeale againſt ſin, and feruency of his firſt loue, or grow regardleſſe of his thoughts, it will preſently gather power and opportunitie for re-entrie. Here then is the toile and triall of Chriſtian wiſedome and watchfulnes ouer the thoughts. If when the foule pleaſures of former ſins be repreſented vnto the mind, he hath either learned to ſmother them at their firſt ſtealing into the heart, by oppoſing againſt them a conſideration of the many wounds, and much waſte they haue formerly made in his ſoule: Or elſe by his growth and ſtrength in grace, be able to looke backe vpon them without delight, to retaine them only for renewing repentance, and to diſmiſſe them with loathing and deteſtation. Full ſweete is the comfort, and great the happineſſe of that Chriſtian, who hath his corruptions ſo farre mortified, and the remiſſion of his ſinnes ſo ſurely ſealed vnto him; that the thoughts of his former pleaſing ſinnes can neither tickle him with delight and new deſire, nor affright him with * horrour. For the one, *Oh* (ſaith bleſſed *Auſtin* in his Confeſſions) *what ſhall I returne vnto my gracious God, that I can now looke my ſins in the face, and not be afraid?* But here the wiſeſt Chriſtian may bee eaſily plunged ouer head and eares into one of Satans moſt deceitfull depths, except he be very warie: For in the ſolitary muſings vpon his former ſinnes, to this good end, that he may vtterly grow out of loue with them, and further loath them; Satan is euer readie (for both his craft and malice are endleſſe) ſecretly to adde tinder to the fire of his affection, ſo to inflame him with freſh loue and liking of that ſinne, which at that time hee moſt labours, and hath euer greateſt reaſon to abhorre. And the tide of affections being once on foote towards

* I meane horrour of judgement, not deteſtation.

towards an old pleaſing ſinne; it is a great meaſure of grace muſt ſtop the torrent of them. In watching therefore ouer the thoughts, the brighteſt eye of ſpirituall wiſdome hath need to intend this point, to deſcrie this depth.

Thirdly, another ſpeciall care the childe of God hath in 3
guarding the heart, is to baniſh and keepe out idleneſſe, vanitie of mind, melancholy, worldly ſorrow, inward fretting, euill deſires, wandring luſts, wiſhes without deliberation and ſuch like. He holds a waking, and iealous eye ouer thoſe many baites and lures, which ſpring and ſprout eſtſoones from the fountaine and rootes of originall corruption; which the ſtate of mortality neuer ſuffers to be vtterly plucked vp, and dried away in this life: He knowes ful well, if theſe young Cockatrices be not cruſhed while they are in hatching; that is, if wandring and wicked thoughts bee not ſtifled when they begin to ſtirre firſt in the mind, they will firſt enuenome the vnderſtanding, the vnderſtanding the will, the will the affections; the affections once enraged, and hauing the raines (like wild horſes) will carry a man headlong into a world of wickedneſſe. Aboue all, hee makes ſure euer to haue in readineſſe and at hand, preſeruatiues and counter-poyſons againſt the baites of thoſe three grand empoiſoners, *the luſt of the fleſh, the luſt of the eyes, and the pride of life*. There are theſe maine obiects, about which eſpecially actuall concupiſcence is ſinfully exerciſed, riches, pleaſures, honours: if he once let his thoughts claſpe about any of theſe with immoderate deſire and delight, hee is gone. For ſo riches will bring forth couetouſneſſe, and couetouſneſſe begets vſurie, oppreſſion, encloſure, buying and ſelling offices and dignities, grinding the faces of the poore, and a thouſand moe miſchiefes: It deuours all naturall and honeſt affections, and turnes them into earth; it makes kindred, friends, acquaintance, contentments ſeruiceable to it greedy humour: Nay, it makes a man to condemne himſelfe bodie and ſoule for this tranſitorie traſh. Pleaſures inflame luſt, and luſt ſo emaſculates all the powers of the ſoule, that its nobleſt operations become brutiſh: it begets a wanton eye, a laſciuious eare, obſcene talke,

filthy ieſts, delight in plaies, and hatefull pictures, beſides many other ſecret and fearefull abominations not to bee conceiued without horrour, much leſſe to bee named. Honours breed ambition, and ambition bids the ſoule ſpeake vnto a man, in the language of *Neroes* mother; *Occidat modò imperes*: Bee ſome body in the World while thou ſtaieſt here, though I lie in the flames of Hell euerlaſtingly hereafter. Deepely then doth it concerne euery true Chriſtian with iealouſie and trembling, narrowly to watch and obſerue the firſt and ſecret motions of the heart; leſt he ſhould vnawares be wofully caught, and enſnared in that blacke and accurſed chaine: the firſt lincke of which, growes out of naturall corruption, and the laſt reacheth the height of ſinne, and depth of hell. We may ſee foure linkes of it: Iames 1.14.15. about the breeding of ſin: and other foure, Heb. 3. about it growth and perfection. Firſt, an idle ſinfull thought begins to draw, as it were, the heart aſide from the preſence and conſideration of God Almightie, to a ſight and ſuruay of the pleaſures of ſinne. Secondly, it hauing, as it were, the heart by it ſelfe, puts on a baite; allures and entiſes, holding a conference and parley with the will about the ſweetneſſe of pleaſures, riches, honours, glory, and ſuch like. Thirdly, the will accepts of the motion, conſents, plots and forecaſts for the accompliſhment, the affections adde heate and ſtrength, the heart trauels with iniquitie; and ſo at length by the helpe of opportunitie, ſinne is brought foorth. If you looke vpon the Originall in Saint *Iames*, you will eaſily gather theſe foure degrees. Now further by often iteration of the act of ſinning with delight and cuſtome, the heart is hardned; ſo that no terrour of iudgement, nor promiſe of mercy will enter. Secondly, it becomes an euill heart, and is wholly turned into ſinne, it drinkes vp iniquitie like water, and feedes vpon it, as the horſeleech on corrupt blood. Thirdly, it growes an vnfaithfull heart, and then a man begins to ſay within himſelfe, there is no God; at leaſt in reſpect of prouidence, and care ouer the world, and executions of iudgement vpon ſinners: he bids him *depart from him*; and ſaies to him, *I deſire not the knowledge*

*knowledge of thy waies; who is the Almighty, that I ſhould ſerue him? Or what profit ſhould I haue, if I ſhould pray vnto him?* Fourthly followes an vtter falling away from God, grace, and all goodneſſe, without all ſenſe, checke, or remorſe of ſinne, ſhame, and his moſt accurſed ſtate; and ſo immediately from this height of ſinne, into the fierceſt flame and loweſt pit of hell. For if the firſt degree deſerue eternall death; what confuſion muſt befall this Babell? You ſee in what danger he is that giues way vnto his firſt ſinfull motions.

Laſtly, a principall imployment of holy wiſedome in guarding the thoughts, is ſpent in giuing a wiſe and humble entertainment vnto the good motions of Gods bleſſed ſpirit: and in furniſhing and ſupplying the minde with ſtore of profitable and godly meditations. For as vnregenerate men giue commonly eaſie paſſage to pleaſing worldly thoughts; but ſuppreſſe gratious ſtirrings & inclinations to godly ſorrow, repentance & ſincerity; as though they were tentations to preciſenes: ſo contrarily Gods child labours by all meanes to ſtoppe the way to the firſt ſinfull ſenſuall thoughts; but alwaies deſires with ſpeciall humility, and reuerence to imbrace all the motions of Gods ſpirit, warranted and grounded in his word: Hee deerely and highly eſteemes them, cheriſheth and feedes them with ſpirituall ioy, and thankfulneſſe of heart, with prayer, meditation, and practice. For if a man begin once to be neglectiue of godly motions, by little and little he grieues the ſpirit; at length he quencheth it; at laſt he is in danger of deſpiſing it; if not by profeſſion and directly, yet in his practice, and by an indirect oppoſition, in ſlandering and perſecuting ſpirituall graces in Gods children. Beſides this worthy care of entertaining and nouriſhing good motions, hee is prouident to gather and treaſure vp ſtore of good matter and heauenly buſineſſes for the continuall exerciſe of his minde: leſt that noble power of his ſoule ſhould bee taken vp with trifles and vanitie, feede vpon earth; or weare and waſte it ſelfe with barren and lumpiſh melancholy. Hee is much grieued and vexed 4

if

if he finde at any time his heart carried away with tranſitory delights, carnall and vnprofitable thoughts; or his minde muſing impertinently, and gazing vpon the painted and vaniſhing glory of the world: Eſpecially ſith there is ſuch plentifull and pretious choyce of beſt meditations, obuious to euery Chriſtian, able to fill with endleſſe contentment all the vnderſtandings of men and Angels for euer. As the incomprehenſible glorioufneſſe of God, in the infinite beauty of his owne immediate Maieſty, and ſacred attributes; in his word and workes; in his iudgements and mercies; in his Church and Sacraments. The miraculouſneſſe of our redemption, and all the comfortable and glorious paſſages thereof. The great myſtery of godlineſſe, the power of grace, trade of Chriſtianity and courſe of ſanctification; matter of ſweeteſt contemplation. Concerning our ſelues there is to be thought vpon all the affaires of our calling, the particulars, perplexities, and caſes of conſcience incident vnto them. Our preſent vileneſſe, and fearfull infirmities; the miſeries and frailtie of this life; the traines of Satan, the terrours of hell; that great iudgement euen at hand. In our ſpirituall ſtate, how to preſerue our *firſt loue*, eſcape relapſes, grow in grace, keepe a good conſcience, come to heauen. And when the eye of our vnderſtanding is dazled with thoſe higher conſiderations, or wearied with theſe inferiour; it might refreſh it ſelfe with the ſpeculatiue fruition of many inuiſible comforts; with variety of heauenly things, concerning the immortality of our ſoules, the large promiſes of euerlaſting bleſſedneſſe, the glorious riſing againe of our bodies, the ioyes and reſt of Gods Saints aboue; and that which is the crowne and concluſion of all, our owne moſt certaine bliſſefull ſtate of happineſſe and eternity in the ſecond world. If men had grace and comfort to enlarge their hearts to ſuch meditations as theſe; what roome would there bee for earthly-mindedneſſe, vanities and impertinencies; much leſſe for proud, ambitious, couetous, luſtfull, enuious and reuengefull thoughts?

Thus far of the care & conſcience of the true Chriſtian, in watching

watching ouer and guiding his thoughts; which is a ſpeciall marke of difference from all ſtates of vnregeneration: for the regenerate onely keepe the laſt Commandement; which rectifies the inward motions of the heart.

Now laſtly in a fourth place, and in a word; Gods childe is diſtinguiſhed from the formall hypocrite, in reſpect of the iſſue of his thoughts. 4

The moſt comfortable and ſanctified ſoule, is neuer in ſuch perpetuall ſerenitie, but that it is ſometimes as it were ouerclouded with dumps of heauineſſe; and inwardly diſquieted with it owne motions, or the ſuggeſtions of Satan. While this fleſh is vpon it, it ſhall be ſorrowfull; and while it is in this vale of teares, it muſt mourne. There is not an heart ſo ſweetly and reſoluedly compoſed for heauen; but is ſometimes diſſetled with thoughts of indignation: And that eſpecially, as appeareth by *Dauid*, Pſalme 37. and 73. When follie is ſet in great excellencie; when men neither of worth, conſcience, or ingenuitie, are aduanced to high roomes, domineere in the world, and imperiouſly inſult ouer ſinceritie; when the wicked proſper, and ſpread themſelues in freſh pleaſures and honours like greene Bay-trees; when thoſe haue their eyes ſtanding out for fatneſſe, and more then heart can wiſh; to whom pride and inſolencie are as a chaine, and who are couered with prophaneſſe, and crueltie, as with a garment. But heere marke the difference: Diſcontentfull diſcourſes in the minde of the formall hypocrite either breake out into deſperate concluſions, and fearefull horrour, although this bee but ſeldome (for commonly this kind of vnregenerate man liues flouriſhingly, and dies fairely in the eye of the world); exemplarie, and irrecouerable deſpaire in this life, doth oftneſt befall either the notorious ſinner, the meere ciuill honeſt man, or eſpeciallie the groſſe hypocrite; therefore I would rather ſay that in him ſuch diſcontentfull debatements, are either appeaſed by ſome oppoſite conceit of ſtronger worldly comfort; abandoned by entertainment of outward mirth; diuerted by companie, pleaſures, and ioyfull accidents compoſed

by worldlie wiſedome or the like. But heauie-hearted thoughts in Gods childe, though for a while(not vtterly without ſome aſperſion of diſtruſt) fretting and diſcontent; yet commonly at length being mingled with faith, and managed with ſpirituall wiſedome; by the grace of God, break out into fairer lightenings of comfort, greater heat of zeale, more liuely exerciſe of faith, gratious ſpeeches, and many bleſſed reſolutions. I will but onely giue one inſtance, and that in *Dauid*, a man of ſingular experience in ſpirituall affaires.

Looke the beginnings of the 62 and 73 Pſalmes, and you ſhall finde *Dauid* to haue been in a heauie dumpe, and ſore conflict in his owne heart with ſtrong tentations vnto impatiencie. He recounts the iſſue of the diſpute with himſelfe, in the beginnings of theſe Pſalmes. *Yet* ſaith hee in the 73, for all this *God is good vnto Iſrael: euen to the pure in heart.* In the 62: *Yet*, let diuels and men rage and combine, *yet my ſoule keepeth ſilence vnto God, of him commeth my ſalnation, &c.* His many wrongs, vexations and indignities together with the implacable malice, and impotent inſultations of his aduerſaries, had no doubt a little before much runne in his mind. Let vs conceiue ſuch as theſe to haue bin his thoughts; and that thus or in the like manner, he communed and conferred with his royall ſelfe.

Lord, thinkes he with himſelfe; I haue with loweſt humilitie, and vprightneſſe of heart reſigned mine owne ſoule; nay, I haue vowed and reſolued that my Crowne and Scepter, my Court and whole kingdome, ſhall for euer bee ſeruiceable to my gratious God, and that great Maieſtie aboue. My minde is neuer truly pleaſed and ioyfull; but when it is gazing and meditating vpon the excellent beautie of his glorious *Being*; vpon his bottomleſſe goodnes, and immeaſurable greatneſſe. His word and ſacred lawes are better and dearer vnto mee, then thouſands of gold and ſiluer. His Saints vpon earth are onely my ſolace, and their ſinceritie the delight of mine heart. For mine innocencie from thoſe imputations which are charged vpon me, I dare appeale vn-

to

to the ſtricteſt Tribunall of heauen. Why then how comes it to paſſe, that I am become a ſpectacle of diſgrace and contempt, to heauen and earth, to men and Angels, to Gods people, and that which grieues me more, to *Gath and Askelon? Saul*, for all the ſeruice I haue done to him, and to the State, hunts me vp and downe like a partridge in the mountaines. Dogged *Doeg*, hee hath informed againſt *Abimelech* for relieuing mee; and ſo cauſed the ſacred blood of foureſcore and fiue Prieſts to be ſpilt as water vpon the ground. Malice and furie driue mee into the wilderneſſe (for Lions and Tigers are more mercifull, then madded and enraged prophaneſſe), but there the barbarous *Ziphims* haue betrayed mee to the King; I am railed vpon, not onely by baſe and worthleſſe companions, by fellowes of proſtituted conſcience and conuerſation (that were tolerable), but euen Princes, and thoſe that ſit in the gate ſpeake againſt me. Not only drunkards make ſongs and ieſts vpon me, but euen great men, with authoritie and imperiouſneſſe carrie in triumph my diſtreſſed and forſaken innocencie. Nay, and that which is the complement of miſerie and diſcomfort; mine owne familiars, with whom I haue many times ſweetly and ſecretly conſulted, they haue alſo *deceiued me, as a brooke; and as the riſing of the riuers, they are paſſed away*. But marke now the iſſue of this conflict, and inward diſpute with himſelfe. Had a notorious ſinner beene in theſe ſtraits, perhaps hee would haue burſt out into deſperate concluſions and furious attempts. Had a Papiſt been heere, hee would preſently haue had recourſe vnto the *Ieſuites*, fellowes which are by *definition* refined and ſublimated Friers, compoſed all of fire, blood and gunpowder; inſpired by the powers of darkneſſe, with a tranſcendent rage againſt Gods truth, ſworne ſolemnly in the blackeſt conſiſtory of Hell to the death of Kings, deſolation of States, combuſtion of the whole Chriſtian world, and deſtruction of infinite ſoules. Theſe men would preſently haue addreſt ſome bloody and prodigious villaine with a knife, poyſon or gunpowder to haue killed the King, and ſo haue blowne vp *Saul* and all his Court. Had a for-

mall hypocrite been in this caſe, ſeeing theſe croſſes and miſeries befall him; hee perhaps would haue preſently recoyled from theſe courſes of oppoſition, though in a good cauſe; cloſed with ſome great man in the Court, and caſt himſelfe into the current of the times. But marke *Dauids* carriage in this point: his noble heart, like a glorious Sunne, breakes thorow theſe clouds, and ſtormes of inward troubles, theſe ſtrong tentations to impatiencie and diſcontent; hee puts on more ſtrength of faith and patience, and ſhines brighter in all ſpirituall graces; me thinkes hee reacheth the very Meridian of all Chriſtian comfort and high reſolution. For as you may ſee in the forecited 62 Pſalme: Hee doth not onely fortifie his owne heart with vnconquerable confidence in Gods protection; but alſo with an holie triumph, inſults ouer the inſolencies of his aduerſaries, and alreadie waſheth his princely feet *in the blood of the wicked.* Hee tels them, they ſhall be ſlaine euery mothers ſonne of them, and that in fearefull and horrible manner: As if a man ſhould come vpon the backe of a rotten and tottering wall, and with great ſtrength and furie puſh it downe: euen ſo, when they were moſt ſwelled with pride and prophaneſſe, the wrath and vengeance of God, ſhould like a fierce tempeſt and whirle-wind, ſeaze ſuddenly vpon them, and hurle them out of their place.

IV. Now in the fourth place I am to tell you, that the word of God is not ſeated with a ſanctifying ſoueraigntie, or ſoundly planted by it ſauing power in the affections of the formall hypocrite, which is the hearer reſembled vnto the ſtonie ground.

That nobleſt and higheſt power, the vnderſtanding part of the ſoule, as it is immateriall, and more abſtracted; ſo it operations and ſtirrings are more immanent and inuiſible, acted with leſſe noiſe and notice; and therefore by conſequent affoord markes of diſtinction (in the point I proſecute) not fully ſo ſenſible to our ſelues, or eaſily obuious and diſcernable to the Chriſtians eye, (for vnregenerate men, are meere ſtrangers to ſuch diſcretions and acknowledgements)

ments) as our affections, and actions.

Our affections in their exercises, and employments, being much mingled with matter and materiall obiects, and originally actuated with life and motion, from the heate and agitations of the heart, are naturally more actiue and ſtirring; and ordinarily repreſent more feeling and viſible impreſſions, both to our own ſenſe, and obſeruation of others. Mark therefore I pray you with reuerence and conſcience the differencing markes betweene the power of ſanctification, and formall profeſſion which ſpring thence.

Some good affections euen in relation to ſpirituall things, and the affaires of heauen, are incident vnto, and may bee found in the ſtate of formall hypocriſie; which many times doe not only dazle and deceiue the eyes of the worlds obſeruation; but alſo ſtrengthen and encourage a falſe conceit of a ſound eſtate towards God; and a good (though groundleſſe) opinion about the high and important point of a mans owne ſaluation. But being onely but the effects and excellencies of a more ingenuous and well bred diſpoſition, or at beſt the iſſues and weaker productions of a temporarie faith, they are not ſo deeply emplanted in the heart, with that vniuerſalitie, ſinceritie, and rootednesſe; which Gods ſanctifying Spirit is wont to worke vpon thoſe ſoules, wherein it dwels. Neither are they ſeaſoned and enlued with that ſpeciall vigour of ſauing grace, which ſhould guide and conduct their maine current, and reſolued purpoſes, with cheerefulneſſe and true-heartednesſe to the aduancement of Gods glorie, the enlargement of Chriſts kingdome, the refreſhment and ſupport of zeale, and forwardneſſe; which are ſtrangely in diſgrace and diſcountenance with the world at this day.

They are ſuch as theſe:

Reuerence, and a reſpectfull obſeruation of Gods meſſengers. Of which there be two ſorts: 1. Some are like thoſe falſe Prophets, Ezech. 13. there you ſhall haue their Character: who out of their owne diuinitie and lying viſions, crie peace peace vnto the conſciences of vnholie Mar. 6. 20. I

men, when there is no peace towards, but vengeance and horrour is their naturall portion; applie lenitiues and cordials to the rankling and feſtered ſores of carnall hearts, whereas, by the holy rules of that great Art of ſauing ſoules, the cure rather requires Corraſiues and Cauterization; for want of Conſcience or courage, applaud and ſecure the great Ones of the world, in the vnbleſſed ſunſhine of their outward glorie, and vnſanctified greatneſſe; whereas ſnares, fire and brimſtone, and ſtormie tempeſt is readie to be rained vpon their heads, and vpon the hairie ſcalpe of euery one, which goes on in his ſinnes. Who in ſtead of ſtriking home vnto the heart of prophaneſſe, with a powerfull and particular application of that two edged ſword, ſow pillowes vnder mens elbowes, with the vnpiercing ſmoothneſſe of their generall heartleſſe diſcourſes; againſt the current of diuine truth, and concurrent experience of all that euer went to heauen, enlarge that ſtraiter gate, and ſtrow the way to life with violets and roſes, delicacies and pleaſures; feede many hollow hearts with falſe hopes, fill the eares of fooles with ſpirituall flatteries; and many times fearefully flouriſh ouer with their vntempered morter of all mercie, the crying ſinnes of the time, and plauſible cruelties of great men. Laſtly, who mixing with their heauenly meſſages, the prophane partiall diſtempers of their owne angrie paſſions, and their particular miſconceits of the wayes of God, make ſad the hearts of the righteous and ſincere profeſſors, whom the Lord hath not made ſad; by a proud intruſion into the throne of God, cenſure their hearts; and many times audaciouſly proclaime thoſe to be hypocrites, hardhearted, too preciſe, or the like, whom the Maieſtie, and merciſull tribunall of God, the word of life and truth, their owne conſciences, and the mutuall acknowledgements of diſcerning Chriſtians acquit and iuſtifie: but towards the wicked and Good-fellowes, as they call them, they doe not onely put off ſuch paſſions, and peremptorineſſe; but for their ſake and ſecuritie, they euen bereaue the ſword of the Spirit of it edge, ſinne of it ſting, the Law of it curſe, that dreadfull day of terror, hell of damnation,

nation, and God of his iuſtice: by bleſſing where hee curſes, and promiſing a Crowne of life to carnall liuers. They *ſtrengthen* (ſaith the Prophet) *the hands of the wicked, that hee ſhould not returne from his wicked way, by promiſing him life.* For want of experimentall skill in the myſteries of ſinceritie (out of a fretting indignation againſt the faithfulneſſe of their fellow Miniſters, and forwardneſſe of the Saints, or flattering ſuggeſtion of ſome lying Spirit) they many times ſpeake peace and pleaſing things to thoſe hearts, which are ſo farre from being enkindled with kindly zeale, and the fire of the flame of God, that they lie drowned in ſeas of gall and bitterneſſe againſt grace, and godly men. For you muſt know that the common conceit of theſe men is, that ciuill honeſt men are in the ſtate of grace, and formall profeſſors very forward, and without exception: but true Chriſtians indeede, are Puritans, irregulariſts, exorbitants, tranſcendents to that ordinarie pitch of formall pietie, which in their carnall comprehenſions, they hold high enough for heauen. They either conceit them to bee hypocrites, and ſo the only Obiects for the exerciſe of their miniſteriall ſeueritie, and the terrours of God; or elſe though the Lord may at laſt pardon perhaps their ſingularities, and exceſſes of zeale; yet in the meane time they diſ-ſweeten, and vexe the comforts and glorie of this life with much vnneceſſary ſtrictneſſe and abridgement.

Now of all others, ſuch Prophets as theſe eſpecially, are the onely men with the formall hypocrite; exactly fitted, and ſutable to his humour. For howſoeuer they may ſometimes declaime boyſterouſly againſt groſſe and viſible abominations, and that is well; yet they are no ſearchers into, or cenſurers of the ſtate of formalitie: and therefore doe rather ſecretly and ſilently encourage him, to ſit faſter vpon that ſandie foundation, then helpe to draw him forward to more forwardnes, and the ſaluation of Chriſtianitie. Though they may bee able to fit, and furniſh his eare and vnderſtanding with the affected excellencies of choiſeſt inuentions; yet they want power, or will, or conſcience, or reſolution,

or

or ſomething, to diuide betweene the ſoule and the ſpirit, the ioynts and the marrow, and therefore their viſions to him are viſions of peace; hee bleſſes himſelfe in his heart, and hopes to be ſaued as well as the preciſeſt.

Hence it is, that the current of his beſt pleaſed affections runne that way, and he heartily loues the miniſterie of theſe men, becauſe it heales the wounds of his Conſcience, if any be, with ſweete words; ſuffers him to walke on merrily, and fearelesly towards the plagues of hell, and is content hee be damned without any contradiction. Neither doth hee onely entertaine into his owne thoughts, this powerleſſe, ſpeculatiue, man-pleaſing preaching, with ſpeciall acceptation and reuerence: but alſo openly applauds it in his proteſtations, and ordinarie cenſures, with extraordinarie attributions and admiration. Eſpecially if it be gilded ouer, and ſet out with gallantneſſe of action, pompe of words, exquiſiteneſſe of phraſe, elaborateneſſe of ſtile, ambition of quotations, witfull luxuriancies of Popiſh Poſtillers; with affected oſtentations of pregnancie of wit, varietie of reading, skill in tongues, profoundneſſe of conceit, happineſſe of memorie, rareneſſe of inuention, and ſuch other humane artificiall acceſſions. An inuiſible, vn-ambitious, and conſcionable vſe and exerciſe of which helpes (ſo farre as they may be ſanctifiedlie behoofefull, and ſeaſonablie contributarie to that greateſt and nobleſt buſineſſe vnder the Sunne, the worke of the Miniſterie, with beſt exactneſſe can poſſibly be had) I require, and reuerence in the meſſengers of God: for I would haue the worke of the Lord, honoured with all ſufficiencies attaineable by the wit and art of man, or grace of God; ſo that they be ſacrificed and ſubordinate to his glorie; ſanctified to the ſoule of the owner, and ſaluation of thoſe that heare him: and not in a baſe and mercenarie manner, with a boiſterous viſible pompe, enthrald and made ſeruiceable to that, the now raigning fearefull ſoule-murthering ſinne of ſelfe-preaching).

But ſound the depth and diſpoſition, aske the ſenſe and reſolution of the Chriſtians heart in the preſent point, and though

though wee bee bound to reuerence with proportionable praiſefulneſſe, the graces of Gods Spirit, whether generall or ſpeciall, whereſoere wee finde them; and hold it a part of religious ingenuitie, to honour commendable parts in whomſoeuer: yet aſſuredly (I appeale to the experience and conſcience of Gods children), it feeles and acknowledges it ſelfe more ſoundly comforted, and truely Chriſtianizde, that I may ſo ſpeake, by one Sermon wouen and wrought out of a feeling ſoule by the ſtrength of meditation; ſpiritually ſchoolde in the experimentall paſſages of the wayes of God, ſecrets of ſanctification, and methods of Satan; ſupported and ſinewed by the true, naturall, and neceſſarie ſenſe of the word of life; managed with the powerfull incomparable eloquence of Scripture; and enforced with the euidence and power of the Spirit; then with a world of generall, common-place, declamatorie diſcourſes, workes only of memorie and reading; not compoſitions, as is commonly conceiued, of true and iudicious learning; ſpent many times vnprofitably in the generalities, and impertinencies of ſpeculatiue Diuinitie, without that Orthotomie, and particular inſinuation into the hearts and conſciences of men; hunting after an accurſed commendation, with ſelfe-pleaſing conceits, in the weariſome mazes of an vnſanctified wit; though they ſhould bee ſtuffed with the flower and quinteſſence of all the Arts, humanities, Philoſophies; and conueied vnto the eare with the Seraphicall tongue of the higheſt, and moſt glorious Angell in heauen. So apprehenſiue, taſtfull, and holdfaſt, is the ſpiritually hungrie ſoule, of that kindly foode of immortalitie. So dearely doth it preferre one ſoule-ſearching period of a conſcionable Sermon, before the glorious eare-pleaſing pompe of all humane eloquence.

Some other meſſengers God hath, of a more noble nature, and ſanctified temper; who with faithfulneſſe, and conſcience, with more holie and heroicall reſolutions, by the power of mortifying grace, euen againſt the naturall current of their originall pride, ſeeke the glorie of him that ſent II

them, and not their owne; which is the trueſt marke of a true Miniſter, as we haue receiued it from the gratious lips of the Lord Ieſus himſelfe, Ioh. 7. 18. who heartilie conſecrate and addreſſe with much zealefull deuotion, and a reſolued vtmoſt, all the powers, and poſſibilities of their ſoules, with their ſeuerall acquiſitions, and endowments, to that heauenly trade of ſauing mens ſoules, and ſetting them forward in the way of life, as to their proper and principall aime and obiect. Who not without a continuall godly iealouſie ouer their owne infirmities, and deceitfull hearts; Nay many times, with much feare, and trembling vnder the dreadfull importancie of their miniſteriall charge, labour might and maine, to preſerue themſelues pure, ſo farre as it is poſſible, from the blood of all men, by keeping nothing backe, but ſhewing them all the counſell of God, which is reuealed vnto them for their good. Who by the grace of God, dare (if need be) tell euen two Kings vnto their faces, and all their Courtiers, with foure hundred falſe Prophets; that they are all fearefully and foully tranſported, and deluded with a lying ſpirit; and that their royalties, greatneſſe and high roomes ſhall neuer bee able to priuiledge, or protect them from the wrath of God, if they bee enemies to his waies; that confuſion and vengeance will bee the certaine concluſion of all their imperious and boyſterous braueries; if they will needs diſgrace and perſecute his faithfull *Micaiahs*. In a word, who being ſenſible of the pretiouſneſſe and maieſtie of Gods ſacred truth, the matter of their meſſage, and of the horrible guilt of ſpirituall bloodſhed, if they ſhould be negligent, or Non-reſident; gird their ſwords vpon their thighs, ride on becauſe of the word of truth, and quit themſelues like the men of God; and who hauing their tongues touched with a coale from the Altar, and hearts taught experimentally in the great myſterie of Grace, deliuer their embaſſies from that higheſt Maieſtie, with authoritie and power; and not as the Scribes and formall Doctors. For you muſt conceiue, that beſides more generall miniſteriall ſufficiencies, there is a kinde of holy art, and particular heauenly

heauenly wiſedome of winding a mans ſelfe, with a practicall inſinuation into the conſciences of men; of working remorſe, and meditations of returne, vpon miſled and ſenſuall ſoules, by a ſeaſonable application of the Law; of fairely wooing, and winning by little and little diſaffected paſſions, vnto the loue and pleaſures of Gods wayes; of drawing bruſed hearts, and troubled ſpirits with a compaſſionate hand and feeling heart vnto the well of life; of training vp babes in Chriſt, in the neglected and vnbeaten paths of Chriſtianitie, with ſpirituall inſtructions, predictions, and caueats, for preuention and ſafetie againſt Satans dangerous inſidiations of ſecuritie or horrour, formalitie or exorbitancies of zeale, &c. Vnto which, if the man of God doe not addreſſe his heart with vprightneſſe, prayer, and reſolution; hee ſhall neuer bee able to purchaſe that comfort vnto his owne ſoule, happineſſe, or inexcuſableneſſe to his auditorie, and that meaſure of glorie vnto his great Maſter in heauen; which one imployed in his moſt immediate and deareſt ſeruice, being the higheſt aduancement that mortall creatures vpon earth can bee raiſed vnto, ſhould, and is bound to deſire. Admit a Phyſitian to bee an abſolute Ariſtotelian, Galleniſt, Anatomiſt, Herbaliſt, excellent in all ſpeculatiue accompliſhments of his Art; yet except hee be furniſhed with a further dexteritie, and inabled to take ſpeciall notice of a mans conſtitution, the peccant humour, ſtrength of nature, growth of the diſeaſe, and other particular and perſonall circumſtances, ordinarily obſeruable in all ſucceſſefull cures; and thereafter proportion and applie his preſcriptions; well may hee goe for a learned man, but with wiſe men hee ſhall neuer win the reputation of a good Phyſitian. Giue mee a Miniſter, admirable for the profoundneſſe and varietie of as much knowledge as you will; let him be as it were a greedie Incloſer, an inſatiable Monopoliſt of all kinde of learnings, both ancient and moderne, of poſitiue, textuall, controuerſe, Caſe-diuinitie, with all other ſpeculations of that holie Art; yet, except hee bee further ſanctified with an experimentall inſight into the great myſterie of Godlineſſe, and into the

particularities of that heauenly Science of ſauing ſoules; which mee-thinkes is, the addition of a more ſpeciall ſuperiour vigour, that actuating the generalities and contemplations of Diuinitie, giues life and ſoule vnto our miniſteriall function; except hee deſire with Conſcience to diuide the Word of truth aright, and zealouſly endeauour to apply himſelfe powerfully, to the various exigents of mens ſpirituall ſtates; well may hee carrie away the credit of a great Scholler, and famous Preacher, with the greater part: but I doe not ſee how hee ſhall euer be able to purchaſe in the hearts and conſciences of diſcerning Chriſtians, the honour and reuerence of a good Paſtour. Amongſt the reſt, one reaſon why in this glorious Noonetide of peace and profeſſion, wee haue ſo many Preachers, and little planting of grace, is, becauſe we haue ſo few truly skilfull, and well ſchoolde in the ſecret paſſages, and practiſe of that high and ſupernaturall Arte of ſoule-ſauing. Becauſe the Word is not handled with that conſcience, feeling, and affection; but formally, and Frier-like: for ſelfe-praiſe, and priuate ends.

ἰρθοτομῶν. 2. Tim. 2. 15

Now the ordinarie conceite, which vnregenerate men generally entertaine of this ſecond ſort of Gods Meſſengers, is, the very ſame which was habituated in the heart of *Ahab* againſt *Elias* and *Michaiah*; of thoſe prophane Princes, againſt *Ieremy*; of *Amaziah* againſt *Amos*; of *Tertullus* againſt *Paul*: that they are Troublers of Iſrael, Preachers of terrour, Tranſgreſſors of policie, vnfit to propheſie at the Court, or in the Kings Chappell, peſtilent Fellowes, Seditioners, Factioniſts, borne onely to diſquiet the world, and vexe mens conſciences. Where by the way, let me in a word ſupport and fortifie the fainting reſolutions of all faithfull Miniſters, and true hearted *Nathanaels*, againſt the diſgracefull oppoſitions and plauſible cruelties of the times; by aſſuring them of the truth of this Principle, in the Schoole of Chriſt, confirmed by infinite experiences: that,

1. King. 18. 17. & 22. 8. Ier. 38. 4. Amos 7 13 Act. 24. 5.

In theſe daies of ours, eſpecially, which are ſtrangely prophane, and deſperately naught, in what man ſoeuer, the power

wer of grace, Graces of Gods Spirit, vndaunted zeale, reſolute ſinceritie, are more working, eminent, and markeable, ordinarily, the more and more implacable, outragious, and inflamed Oppoſites ſhall that man finde, whereſoere hee liues. But let him build vpont, hee is bound, and ought to binde the very vtmoſt rage of the worlds baſeſt inſolencies, and indignities; nay, were there charged vpō him euen whole volumes of moſt ſtinging inuectiues, (and contumelies are far greater corraſiues to generous ſpirits, and doe more nettle them, then any other outward croſſes or wrongs) deuiſed by the exquiſiteſt malice, and pend with the bittereſt gall of his moſt enraged Aduerſarie; yet I ſay, he is bound to bind them all as a Crowne vnto his head, and ioyfully to ſet, and ſeale them with prayer and patience vpon his heart; and ſo many glorious teſtimonies, and infallible aſſurances, not only of the nobleneſſe of his courage in Gods cauſe, and eminencie of zeale againſt the corruptions of the time, here vpon earth: but alſo of a richer reward in heauen, and brighter crowne of immortalitie.

But to the point, to which I haue thought this preface a ſeaſonable preparatiue: though carnall conceits doe commonly out of a naturall diſconceitfulneſſe, with much gallfull antipathy, diſtaſt the ſincerity, and powerfulneſſe of conſcionable Miniſters; yet the Formall Hypocrite figured vnto vs by the ſtonie ground, which I place in the higheſt ranke of vnregenerate men, for perfections attaineable in that ſtate, may ſometimes, in ſome ſort, euen reuerence the *Ieremies*, *Michaiahs*, and *Iohn Baptiſts* of the time; I meane thoſe men of God, which deliuer his meſſage with conſcience, and courage, with power and demonſtration of the Spirit; who lifting vp their voice like a Trumpet, dare, and doe tell the people their tranſgreſſions, and the houſe of *Iacob* their ſinnes. In ſhort, who are not men-pleaſers in their Miniſtery; but the ſeruants of Chriſt; which in the ſenſe of the Apoſtle, ſtand oppoſite and diſtant with a ſtrong, euerlaſting and incompatible contradiction. Gal. 1. 10.

For clearing then, and reſoluing the point, conceiue the

different grounds, and motiues of this formall reſpect to godly Miniſters, which ſprings out of the ſtonie ground, and may bee found in an vnregenerate man; and that heartie reuerence towards them, which is dearely and deeply rooted in the good and honeſt heart.

The formall Hypocrite may reuerence euen Gods faithfulleſt Meſſengers thus, and for ſuch cauſes as theſe:

1 If hee bee but naturally of more noble and worthie inclinations, towards the matchleſſe faireneſſe of the worthieſt truth; and ſuffer reaſon to carrie his affections, without preiudice or partialitie, vpon the trueſt worth; hee ſhall finde, euen out of a morall congruitie, and grounds of common ſenſe, that the moſt reſpectfull deuotions, and addictions of his heart, are due by right, and by a proportionable obſeruation of different excellencies, to an Ambaſſadour of God, eſpecially ſanctified with holy abilities thereunto; as to the onely Angell vpon earth, and nobleſt creature vnder the Sunne; and to thoſe ſecrets of heauen, reuealed by the power of his miniſtrie; which are ſo tranſcendent to the depths of nature, and all created inuentions, that they rauiſh euen
1. Pet. 1. 12 Angelicall vnderſtandings with extraordinarie admiration, and longing. All truth is amiable to ingenuous apprehenſions, and (at the firſt approch and impreſſion) poſſeſſe them with a ſecret louely rauiſhment; but if it be mingled with viſible markes of maieſtie, and diuineneſſe, as Gods truth is, no maruell though by it ordinarie attractiueneſſe, and natiue excellencie, it draw on an addition of ſome kinde of reuerence from more generous minds, though vnregenerate; and better ſpirited men, though not yet ſpirituall. So that the man, which doth ſoundly vnfould the ſacred myſteries of that ſupernaturall truth, may euen in that regard grow ſometimes into a reuerent eſtimation with vnſanctified men; who though as yet they want all true and reall intereſt in thoſe bleſſed tidings of eternitie and peace, which hee brings from heauen; yet they regard and reuerence him for the maieſtie of that meſſage, which hee deliuers with integritie and power.

As

As more cholericke and cruell diſpoſitions, doe many times in a very baſe and barbarous manner diſcharge the vtmoſt of their gall; and doe euery way their very worſt againſt all ſincere profeſſors of grace, eſpeciallie, the powerfull Planters thereof: ſo others there are better borne, of more manly breeding, and worthineſſe of nature; who doe out of a naturall compaſſionateneſſe, and pang of common humanitie, commiſerate the miſeries and oppreſſions of innocencie, whereſoeuer they ſee it groaning, vnder the inſolencies of crueltie and malice. And therefore ſith the conſcionable Miniſter is an ordinarie & eminent Obiect, whereon prophaneſſe, and policie; hatred to be reformed and conformall Poperie; hell and the world, doe execute the extremitie of their rage and poyſon; theſe more impartiall, and milder-tempered men, though they doe not fauour his forwardneſſe, or concurre with him in a right conceit of ſaluation; yet they cannot chuſe, but looke vpon him (ſo vnworthily vext) with pitying eyes, and morally-melting inclinations of heart. Nay, when they further conſider in their better mindes, that he is ſo deſpitefully loaden with varietie of wrongs and indignities; and trampled vpon as it were euen vnto duſt, by the feete of pride and vnmanly inſultations, for no other cauſe in the world, but becauſe he labours with ſinceritie and zeale, to pull the pretious ſoules of men out of the Diuels mouth, and the damnation of Hell: and when they ſee that he ſtands on his Maſters ſide, and for the glorie of his cauſe and truth, with ſuch patience, conſtancie, and vndauntedneſſe of ſpirit; euen againſt his owne particular welfare, the countenance of the world, current of the times, and face of man; they are forced to reuerence thoſe high and heroicall reſolutions of his, as certaine venerable impreſſions of Diuinitie, and infuſions of heauen: though they cannot away with the holy ſtrictneſſe of his wayes, or heartily loue the ſingularitie of his ſanctification. 2

If hee be of a more politique and reſerued deportment, greedie of popularitie and applauſe, ambitious after a promiſcuous reputation, from all ſorts of men; hee may from a generall 3

generall forme of addressing and accomodating himselfe, with a pleasing conuenient carriage, to all humours, degrees, and professions, proportion and single out amongst the rest, an artificiall formall respectiueneſſe, to those faithfull Messengers of God, which hee knowes and acknowledges in his owne conscience, to be truly due by the rules of Diuinity, and royall chalenge of heauen; but performes onely outwardly, in policy, for by-respects, or priuate ends; out of the vastneſſe (perhaps) and vniuersality, of his popular ambition, to winde himselfe with a more plausible insinuation, into the affections, and to win the good willes, and word of that kind of people also, which in the worlds language are nicknamed Puritans; but in Gods stile, are honoured with the Elogie of the onely excellent vpon earth. This happens sometimes, especially, if hee liue in a veine of good Christians, and where goodneſſe, and godly men (if any place bee so blest) bee predominant, and beare the greatest sway. There, because otherwise hee cannot hold correspondence with the good opinions of the best, he ioynes and concurres with them for his credit sake in outward estimation, and countenancing of the Ministery. Yea and besides, as I conceiue, there may bee (which may bee a further meanes to draw on this reuerence) euen a true-hearted secret desire, sometimes in vnsanctified hearts, to purchase a good conceit from a gratious man, although they will by no meanes sympathize with him, in sincerity, either by iudgement, or practice; yet if it might be enioyed, with the sensuall enioyment of their darling pleasure, and were they any waies capable of coincidency; they would with all their hearts, and speciall deereneſſe, (though perhaps their height of stomacke, would disdaine and not descend to the acknowledgement), embrace his warrant, and allowance for their spirituall state: and could they possibly procure it, they would esteeme his voyce, for election into the society of Saints, the rarest iewell in the crowne of all their ciuill credit, and commendations. So it is, that sometimes vnregenerate men stumble vpon the right way to true reputation.

Psa. 16. 3.

1. Sam. 15. 30.

For

For indeede there was neuer man vpon earth had a good name in the right ſenſe and interpretation; but it was honored with the approbation and teſtimony of good men. I would not care a pins end, concerning a true and right eſtimate of my ſtate towards God, what all vnregenerate men in the world (though ennobled with an incomparable concurrence of wiſdome, knowledge, policy, greatneſſe, or what other remarkable excellencies ſoeuer) ſay, or conceiue in the point: for I know they are ſtarke blinde, and cannot ſee; they are in more then Ægyptian darkneſſe, and cannot poſſibly comprehend the inuiſible brightneſſe, and ſpirituall glory of ſanctified men, and thrice-bleſſed ſtate of Chriſtianity. But now in this caſe, I muſt tell you, I would infinitely prefer the aduiſed good opinion and diſ-affectionate aſſent of the pooreſt iudicious Chriſtian, before the ſhining fauours, and all thoſe adored influences of Princely grace, which can poſſibly flow from the glorious Circle of the brighteſt imperiall Crowne vpon earth.

Fourthly, this impreſſion of reuerence towards the beſt Miniſters, that may in ſome ſort, for a ſeaſon at the leaſt, poſſeſſe the heart of the Formall Hypocrite, may alſo ſpring from that naturall ſoueraignty, and powerfull command, which the word of God, preſt with power, and conſcience, doth exerciſe ouer mens conſciences. From the dazling aſtoniſhment of that inuiſible piercing light of diuine truth, which doth ſometimes vpon the ſudden, ruſh violently like a flaſh of lightening, from the mouth of the Miniſter, into the very inmoſt cloſets of his heart; and there diſcouer (not without ſome horrour) his moſt ſecret luſts, and darke hypocriſies. From that ſacred character of heauenlineſſe, and awfull terrour, which Gods dreadfull hand doth many times ſtampe (as it were viſibly) vpon thoſe men, whom himſelfe deſignes with ſpeciall addreſſe, and ſanctifies with Miniſteriall Grace, to reueale and repreſent the myſteries of heauen, and his owne great Maieſty in that eminent and glorious manner. From a conſcious comparing of his owne ſecret guiltineſſe, and duller paſſages of vn-zealouſneſſe and 4

formality, with the ſearching vnreſiſtableneſſe of their Miniſtery and zealefull ſincerity of their life. From a conceit, that a faithfull man of God, by his miniſteriall mediation, doth ſtand in the gappe againſt the irruptions of threatned iudgements, and deſerued vengeance; and by the piercing key of his feruent prayer, vnlockes the richeſt treaſuries of heauen, for the effuſion of all maner bleſſings, comforts, and protections vpon the place where hee liues. Or at the beſt, from a ſuperficiall ſenſe, and generall apprehenſion of thoſe many excellent refreſhments, and glorious graces, which by their miniſtery are ſhead into, and ſhine full ſweetly vpon, the ſad diſtreſſes of truly-troubled ſoules; and are comfortably conueyed (through Chriſts bloody wounds) into the gaſping agonies of bleeding hearts. Though that precious blood neuer melted his marble heart into teares of true repentance, nor Gods infinite mercy won his hearty affection to the waies of grace; yet hee hath a kind of glimmering hope (but from falſe and flattering grounds) that a Paſſion of ſuch vnualuable price, and bleſſed ſtore-houſe of vnlimited tender-heartedneſſe, ſhould neuer poſſibly be ſtinted, or reſtrained, before hee haue his part in the purchaſe, and a ſhare in thoſe rich compaſſions. Eſpecially ſith in congruity of iuſtice, and probability of Gods proceedings, there is ſuch a large harueſt for hell, before he be laid hold on. For his preſent perfections giue him precedency before notorious ſinners, groſſe hypocrites, meerly ciuill honeſt men, back-ſliders from profeſſion of grace, and a world of wicked men worſe then himſelfe.

But whence ſoeuer it ſprings, or what grounds ſoeuer it hath, this reuerence to Gods faithfull Meſſengers, in the Formall hypocrite, is ordinarily turned into heart-riſing againſt them, in theſe three caſes:

Firſt, when by direction of the very firſt rule in the ſacred myſtery of ſauing ſoules, and following that onely method for plantation of grace, choſen, & chalked out vnto vs by the precedency and practice of the Prophets, Apoſtles, Chriſt himſelfe, and all thoſe happy Ones, that euer ſet their hearts,

with

with courage and ſinceritie, to the ſaluation of men; and behaued themſelues, with dexteritie and conſcience, in the Lords harueſt; I ſay, when thus, by the guidance of an holy wiſdome, they firſt begin to lay about them, with the hammer of the Law, amongſt a number of ſtonie hearts; and to lay it on with a witneſſe with full weight, and iteration of ſtrokes, from the beſt ſtrength of a ſpirituall arme, vpon the hairie ſcalpe of euery one which hates to be reformed: when hee ſees and feeles that they weld that two edged ſword, with reſolution and power, and ſend it home with a feareleſſe and faithfull hand, euen into the very center of a ſeared conſcience, and to the heart of prophaneſſe and rebellion: when hee findes by experience, that men can haue no caſe or reſt vnder their Miniſterie; but they are ſtill grating with piercing and terrour vpon their guiltie conſciences, ſtinging their carnall hearts with ſenſe of thoſe flaming horrours which hang ouer their heads, and ſo reſtleſly tormenting them before their time; I ſay then, and in this caſe, he begins to coole the heate, and rebate the edge of his eſtimation. A diſtaſtfull preiudice againſt ſuch boiſterous proceeding, as hee conceits and calles it, begins to iuſtle out of his affections that former reuerence. And hereupon you ſhall heare him ſometimes out of a pang of formalitie, and ſelfe-guiltineſſe, breake out againſt them to this ſenſe, eſpecially when himſelfe hath been lately ſtung and galled vpon the ſore: though I take ſuch and ſuch to be well meaning and honeſt minded men, and can be content to heare them now and then; yet mee thinks they marre all with too much iudgement, and preſſing the law with that peremptorines and rigour. I doe not like that they ſhould aſſume and exerciſe ſuch ſeueritie and imperiouſneſſe ouer mens conſciences. Theſe particular applications, and ſecret ſingling out of mens ſinnes, taſte too much of malice and priuate reuenge. I will ſtand vnto it, this doctrine of differencing mens ſpirituall ſtates; of perfections attainable in the ſtate of vnregeneration; and how farre a reprobate may goe, and yet bee damned, is able to driue men to deſpaire. They ſo beare

themſelues in their Sermons, and ſtraiten the way to heauen; as though none ſhould bee ſaued, but the Brethren, and thoſe Chriſtians (as now by an excellency, they call one another) that reach iuſt the ſame ſtraine of puritie and preciſenes, which they in their fancifull abſtractions erect aboue the ordinary. Well, well, let them looke vnto it, by ſuch affrighting points as theſe, and diſheartning the people with fearefull ſentences, they may make ſuch wounds in weake conſciences, that al the Balme in Gilead, perhaps the precious bloud of Chriſt will neuer after reuiue, or binde vp and cloſe with comfort, &c.

I would not for a world of gold, giue any ſhadow of iuſtification, or leaſt allowance, to the vnſeaſonable terrifying of any trembling conſcience: God forbid. It were prodigious cruelty to poure the wine of wrath and horrour into the mourneful groanings of a bruiſed ſpirit. It were a curſed cure, and that hand was hewed out of the hardeſt rocke, which can endure to apply a biting corraſiue to a bleeding ſoule. As I dare not vpon penalty of anſwerablenes for the blood of their ſoules, cry, Peace, peace, to vnholy men, were they Gods vpon earth; or promiſe pardon and pleaſure in another world, to any that neſſles and nuſſles himſelfe ſenſually and ſecurely in an earthly Paradiſe, were he an Angell of heauen: ſo I infinitly deſire to conuey the warmeſt blood that euer heated the hart of Chriſt; the ſweeteſt Balme that euer dropt from the pen of the bleſſed Spirit, vpon the ſacred leaues of the booke of life; the deareſt mercies, that euer rould together the relenting bowels of Gods tendereſt compaſſions, into euery broken and wounded heart. For as promiſes of ſaluation to a worldling, are like honour to a foole: ſo terrors of the Law to a truly humbled penitent, are as ſnow in Summer, and raine in harueſt, both, both vnſeemely, and vnſeaſonable.

And I hope all the wiſe Ambaſſadours of God, make conſcience of a ſeaſonable reuealing vnto the ſonnes of men, that higheſt and tranſcendent excellencie of their Maſter his mercie. Many glorious expreſſions and repreſentations whereof, purpoſely ſtamped by his owne hand, doe ſhine moſt

moſt oriently and viſibly, to euerie vnderſtanding eye, both in this and the other world, infinitely beyond al created comprehenſions: in all the paſſages of his booke; in thoſe ioyfull Palaces of Heauen; in the many capitall characters of his goodneſſe and bountie, which wee may runne and reade in euery leafe, and page, and line of this great volume of Nature, round about vs; in the hourely compaſſions to his creatures; in thoſe Angelicall guards about his choſen; but principally, and farre aboue all conceit either of man or Angell, in the paſſion of his Sonne. And theſe three occaſions eſpecially exact from them a diſcouerie of this bottomleſſe depth.

1. When they open vnto their people his diuine Attributes, and vnfold with ſobrietie the incomprehenſiblenes of his Being; Mercie then is to march the firſt, ſo farre and in that ſenſe, as infinitie admits precedencie, and to take vp her ſeate in the higheſt Throne; as the faireſt flower in his garland of Maieſtie, the brighteſt ray that iſſues out of that vnapprochable light, the louelieſt Iemme that crownes all his boundleſſe, immeaſurable, imperiall glory. Exod. 34. 6. 7.

2. Secondly, in their ordinarie diſcoueries of the damnableneſſe of mens ſtates, and thoſe endleſſe woes which are treaſured vp for them againſt the day of wrath, they muſt wiſely mingle ſome lightnings of the Goſpell with the thundrings of the Law; ſome vſes of comfort, with thoſe of confuſion; markes of ſincere profeſſors, with their diſtinctiue characters of the many ſorts of vnregenerate men; cordials of compaſſion, with corraſiues of terrour. When they are driuing deſperate ſinners, by their denunciations of iudgement, towards the brinke of deſpaire; they muſt ſhead into their ſinking ſoules ſome glimpſes of mercy, vpon condition of amendment, and hopes of pardon, in caſe of penitencie. Hopeleſſe hearts doe curiouſly afflict themſelues with much affected horrour, and imaginarie Hels: which if Satan once ſee, he plies the aduantage with all the craftineſſes and cruelties of Hell: Hee preſently by his accurſed Alchymie, will turne the leaſt ſinfull vanitie, into a crying vil- Eſay 1. 18. & 55. 7. 8. 9.

lanie; aberrations of youth, into scarlet abominations; euerie transgression against light of conscience, into sin against the Holy Ghost. In such a point of spirituall extremitie, hee doth strongly suggest, and is eager to perswade a man, that though the armes of Christ, and gates of grace stand wide open for entrance and embracement, vntill the Sunne of the naturall life be set; yet in this case, the case is altered: for the period of his gracious day, and turne for time of visitation is expired, and alreadie past: that though the blood of the vnspotted Lambe, vpon repentance saued euen the soules of those that spilt it; yet it belongs not to him: though the promises of life, in the word of truth, be made vnto vs, without limitation of time, or exception of sinnes; yet hee hath no part in them, his name was neuer writ in the booke of life, he is out of the decree of election, he stands reprobate vnto the couenant of grace, &c. Ministers then, so much as in them lies, must meete with this malice of Satan, and labour by all meanes to preserue and maintaine the life of hope, and possibilitie of pardon, in heauie hearts, amid their greatest horror. If there bee no hope of being receiued to grace, there will bee no desire to returne into the state of grace. They must be taught, and forewarned that there are two waies, out of the dreadfull visitations of conscience, and the perplexed straits of a vexed minde: they may either follow *Iudas* the cursedst man that euer breathed, from horror to the halter; and so post after him out of the hell of a despairing conscience, to the hell of fire and brimstone, burning for euer before the throne of God; which God forbid: or else they may tract Christ Iesus, blessed for euer, by his bloodie drops vnto the Crosse, which is the right path, and as God would haue it. If they take the first, a thousand times better neuer to haue been: for they dishonour the Maiestie of Heauen in the highest degree imaginable, by disroabing God of the brightest beame of his glorie, his mercie; and they wilfully and senselesly damne their soules and bodies in the lowest dungeon of the bottomlesse pit, in the very same roome with that incarnate diuell the betrayer of Christ.

But

But if they take the ſecond, they are bleſt that euer they were borne. Neuer did tender-hearted mother ſo ſweetly lull her deareſt infant in her boſome and armes of loue after a fall; as the Sonne of God doth in ſuch a caſe bend his bruſed body, euen to the expreſſion of bloody drops, with louelieſt imbracements, and compaſſions to heale and binde vp ſuch broken hearts. Nay, in his eſteeme (this is only a pearle for true Penitents, let no ſwine trample vpon it, or ſtranger take it vp) his precious blood is made (as it were) more precious and orient, by couering crimſon ſinnes, if a ground be firſt ſoundly laid with teares of true repentance. And God himſelfe is thereby ſingularly glorified, who then longs the moſt to ſhew mercy, when it is neereſt to bee vtterly deſpaired of. Oh! hee holds himſelfe mightily honoured, when a poore ſoule miſerably mangled, and hewed and hackt vpon, by Satans malice and wounds of ſinne, comes bleeding and weeping to the throne of grace, for pardon and comfort. He cannot poſſibly be better pleaſed: hee thinkes nothing too deare for ſuch an one; were it a draught of the hearts-blood of his owne Sonne; be it the delicious *Manna* of his deareſt mercies, or the moſt rauiſhing comforts of that bleſſed Spirit. Oh! ſaith he, out of a pang of that loue, which brought Chriſt Ieſus from his boſome, into the bowels of the earth; oh! ſaith he, *O thou afflicted and toſſed with tempeſt, that haſt no comfort; behold, I will lay thy ſtones with the Carbuncle, and lay thy foundation with Saphirs, and I will make thy windowes of Emeralds, and thy gates ſhining ſtones, and all thy borders of pleaſant ſtones.* That is, I will turne thy depths of ſorrow, into ſeas of comfort; thy bitter teares, into ſpirituall triumphs; thy former horrors, into heauens of ioy. I will fill thy heart with thoſe vnmixed pleaſures, which no man ſhall take from thee; thy conſcience with peace that paſſeth all vnderſtanding; thy crowne of life with ſhining glory, which thy vtmoſt conceit cannot poſſibly comprehend. At ſuch a time hee puts on (as it were) his imperiall roabes, his roabes of ſtate; and riſeth vp with greateſt maieſty into his higheſt and moſt glorious throne, to grace and honour, that

Eſa. 54. 11. 12.

I may ſo ſpeake, that happy match and marriage of an humbled ſoule vnto his only Son. He feaſts thoſe purer ſpirits, the bleſſed Angels, with extraordinary ioy, triumphant *Halle-lu-jahs*, and new ſongs of congratulation, at the ſolemnization of thoſe ſacred *Nuptials*. So naturall and pleaſing to the incomparable ſweetneſſe of his mercifull diſpoſition, is ſhewing of compaſſion, and pardoning of ſinnes.

3. Thirdly, the moſt naturall and proper obiect of Gods pitie and commiſeration, is a broken and contrite ſpirit. True penitents onely, are perſons rightly qualified for the pardons of heauen. And therefore the choiceſt and chiefeſt ſeaſon of all, for the Miniſters of God to raine downe refreſhing ſhewers of mercy, from the throne of grace, is, when mens hearts are (as it were) chapt, and drie with true-hearted ſorrow, and ſhedding teares for ſin; ſorely ſcorcht and waſted with ſenſe of that deuouring wrath, which is a conſuming fire; and eagerly gaſpe for grace, as the parcht and thirſty land for drops of raine. *Oh how faire a thing is mercy in the time of anguiſh and trouble! It is like a cloud of raine that commeth in the time of a drought.* Let the power of the Law firſt breake and bruſe, which is a neceſſary preparatiue for the plantation of grace; and then poure in (and ſpare not) the moſt precious oyle of the ſweeteſt Euangelicall comfort. But many, very many marre all, with miſſing this methode: either for want of ſanctification in themſelues, or skill to manage their Maſters buſineſſe; either by reaſon of their ſeruing the time, or ſociety with good fellowes, as they call them, or the like; they audaciouſly bleſſe with cowardly ſilence, or accurſed flatteries, where God himſelfe doth curſe: and all their life long, purpoſely ſpill many a golden viall of the well of life, and largeſt doles of gracious promiſes, vpon ſtonie hearts, and formall Phariſies. Our deare Redeemer, that great Miniſter of the Goſpell, and Mediatour for mercy, teacheth another leſſon, and told vs when he was vpon earth, that the Lord had annointed him: whereunto? to preach good tidings: but to whom? vnto the poore, to binde vp the broken-hearted, to preach deliuerance

Iſa. 61. 1. Luk. 4. 18.

uerance to the Captiues, to comfort all that mourne, to ſet at liberty them that are bruiſed; to put a fairer flame into the ſmoking flaxe, and more ſtrength into the bruiſed reed; to take off with his owne holy hand, the burthen from the backe of all thoſe that groane vnder the waight of their ſins, and to coole their fainting ſoules with his ſauing and ſacred blood. Bruſed ſpirits and mournfull ſoules only, are capable of the comforts of grace, and diuine compaſſions. The wiſe Ambaſſadours of God then, may be bold in this point; they haue their warrant vnder the Broad Seale of the King of Heauen, and commiſſion from the Office of his Sonne: if they finde that the miniſtery of the word hath wrought true remorſe; and that the hammer of the Law hath ſtrucken thorow the rebellious loynes of prophane obſtinacy, and the iron ſinewes of ſenſuall pride; if they meet with harts toucht to the quick, & conſciences ranſackt to the bottom: there, there, let them plie it with mercies, and ſweetly lull ſuch weary ſoules in the ſofteſt armes of tenderneſſe, reſt, peace, and all heauenly delicacies. A concurrence of their beſt eloquence, feruenteſt prayer, ſpirituall experience, and compaſſionate feeling, is too little to comfort in ſuch a caſe. Let thē, let ſuch mourners in Sion know, that if they waite but a little with patience, longings, and thoſe vnutterable groanes, in the word of life and truth; they ſhall haue eaſe, and drinke their fils out of the riuer of the pleaſures of God. Yet a very little while, and he that ſhall come he will come and will not tarrie; and when he comes he will bring with him a pardon writ by Gods owne hand, with the blood of Chriſt, and ſeale it vnto their ſoules by his ſpeciall ſanctifying power, with ſuch a ſtrong and euerlaſting impreſſion, that neither man nor diuell, the ſtrength of hell, or length of eternity, ſhall euer be able to vnlooſe. Eſa. 66. 2.

Theſe things are ſo: God Meſſengers are Miniſters of mercy, in ſuch points as I haue pointed at: but yet for all this, the formall Hypocrite muſt not carrie it away ſo. For the truth is, formall Profeſſors cenſure with ſuch ſeueritie, and fretting; and with much diſdaine and indignation cry

out againſt preſſing the Law, and preaching of iudgements; particular piercing applications, and torturing mens conſciences with amazements and feare; becauſe (if a conſcionable courſe of preaching goe for currant) they are caſt and condemned; and if the way to heauen be ſo narrow, (as indeed it is, If Chriſt Ieſus be of any credit with them) they muſt neuer come there; except in the meane time they come on to the forwardneſſe of the Saints, and that true-hearted holineſſe, without which no man ſhall euer ſee the face of God. Hence it is, that beſides their owne ſecret diſtaſt, and reluctation, they labour with much prophane and boyſterous oppoſition, to bring the faithfulleſt Paſtours of Gods people into diſgrace and diſ-account; as though they were fellowes of furious ſpirits; ſons only of thunder and lightning; Doctors of deſpaire, and vnmercifull diſpenſers of damnation. Nay, ordinarily theſe men exclaime with more diſcontent and clamour, againſt preaching of iudgements for ſin, then notorious ſinners: for theſe many times) out of a ſenſe of their guiltineſſe, and with an ingenuous acknowledgement) confeſſe them to be iuſt; but puts them off with a flattering preſumptuous conceit, that God is mercifull; or reſeruation to repent hereafter, or with a purpoſe for the preſent to become new-men, though ſuch holy motions are ſoone after drowned in the prophane reuellings of good-fellowſhip: but the other out of a proud errour, of miſtaking their ſpirituall ſtates, and Phariſaicall confidence, iuſtifie themſelues; and would gladly perſwade their hearts, that inward aſtoniſhments and apprehenſions of terrour in ſuch caſes, ariſe rather from the diſtempered terrifying zeale of the Preacher, and vnſeaſonable preſſing of iudgement, then from the ſting of their guilty conſciences, and inuiſible finger of an angry and diſpleaſed God,

To deale plainly, this is the very true cauſe of their impotent out-cries and complaints, that theſe preciſer Preachers come ſtill with nothing but damnation and vengeance: out of their ſowre and imperious auſterity caſt nothing but wild-fire, brimſtone and gun-powder into the conſciences of men.

men, and take the ready way to driue them to deſpaire: Whereas God knowes, if they were fitted for mercy; would they ſubmit the naturall pride of their guilefull hearts, with humilitie and vnreſeruednes to the ſoueraignty of the word, and ſimplicitie of the Saints; they would with all their hearts poure whole Oceans of ſofteſt oyle into their wounded ſoules; and fill their bruiſed ſpirits with a ioyfull confluence of all the precious ſufferings of Chriſt, promiſes of life, comforts of grace, mercies of God, and ioyes of heauen. What comfort in the World can any Miniſter haue in vexing mens conſciences, and ſtanding at ſtaues end with the whole World? but that they dare not (for the life of their ſoule) be falſe to their great Lord and Soueraigne; and do heartily thirſt to draw their brethren out of hell, and to ſaue their immortall ſoules out of thoſe euerlaſting flames. To conclude the point, they caſt vnto themſelues in the mould of their worldly wiſdome, a religious mediocritie; and pitch with reſolution and ſecuritie vpon a meaſure of profeſſion, and degree of zeale compatible with their maine carnall contentment; and that muſt bee a competent ſufficiency of holineſſe for heauen, and ſerue their turne for ſaluation. Which glorious formalitie, if Gods Meſſenger out of a zealous impatiencie againſt luke-warmenes, tranſgreſſe and cenſure, and ſquare not with an exact proportion all his reſolutions and applications from the Word thereunto; he ſpeakes in their ſenſe, either not to the purpoſe, out of priuate humour, or too imperiouſly.

Theſe diſtempered boyſterous exclamations, or at leaſt ſecret impatiencie and fretfulnes againſt conſcionable preſſing the Law, and iuſt denouncement of iudgements for ſin, is a common marke to the formall Hypocrite, with all ſorts of vnregenerate men; and conſtant propertie of all the ſons of *Adam*, while they yet lie ſoftly repoſed vpon their beds of pleaſure and hate to bee reformed, for ſuch cauſes as theſe:

1. They thinke themſelues all the while arraigned at the barre of God. Their gaulled conſciences crie guiltie.

The ſound of feare and cries of vengeance are in their eares, and their harts ſtroken thorow (with ſlauiſh horror) tremble, as the leaues of the forreſt that are ſhaken with the winde: except they haue paued them with obſtinacie and Atheiſme, and made them like the high waies, and Satans ordinarie roade.

2. They haue no ſhelter vnder the ſhadow of the moſt High, no ſuccour vnder the wings of Chriſt, from the plagues of God, and curſes of the Law. They cannot yet pleade any priuildge or protection by the blood of the Lambe, from the poiſon, ſting, and endleſſe vengeance of thoſe wofull iudgements and cutting confuſions, which are iuſtly preſt vpon their guiltie conſciences, for their vnmortified luſts.

3. If the whole counſell and iuſt wrath of God be faithfully and impartially ript vp and reuealed againſt them in this kinde; the Angelicall deluſions of Satan, and the damnableneſſe of their preſent condition will be clearely diſcouered vnto their conſciences. For a ſeaſonable, and ſincere diuiſion of the word of Life and Truth, doth piercingly and powerfully diuide betweene the Soule and the Spirit, the ioynts and the marrow, and neuer either iuſtifies any vnregenerate man, or condemnes the iuſt. And therefore hee that reſts either in the ſtate of notoriouſnes, or meere ciuill honeſtie without an addition of ſupernaturall and ſauing grace; or groſſe hypocriſie, or Apoſtacie, or luke-warme profeſſion, or any other degree of vnregeneration, ſhall be ſure (if he liue vnder a conſtant and conſcionable meanes) now and then to receiue a ſhrode knocke vpon his guiltie conſcience by the hammer of the Law, from the hand of a faithfull Teacher; which cannot chuſe but goe full heauie vnto his heart, except it be ſealed vp by the ſpirit of ſlumber with obduration, and ſenſeleſneſſe againſt the day of vengeance; and muſt needes marre his mirth, and all pleaſures of earth, with a moſt bitter, dreadfull mixture of ſlauiſh feare, and apprehenſions of Hell.

4. Preaching, and preſſing the Law, is principally either for deiection of the heart with remorſe for ſinne, or direction

ction of the life by rules of grace: they can endure and digeſt neither.

5. Their conſciences ordinarily are euer freſh bleeding, and ſtill gaulled with too violent ſtretching and inlargement, and with the hard ſitting of their boſome ſinne at the leaſt: and therefore they eaſily grow reluctant and ragefull, when they are grated vpon by the ſearching power of an holy, and ſoule-ſauing ſeueritie; and vexed to the quick with the particular diſcouerie of their hypocriſie, and digging into their ſinfull ſores. Hence it is, that many times proud and prophane men faſten vpon the beſt Miniſters, euen for their faithfulneſſe in Miniſteriall duties, the verieſt dunghill indignities (pardon the phraſe, it expreſſeth not halfe their vileneſſe) and fouleſt inhumanities, that the moſt contemptible baſeneſſe, and extremeſt malice can poſſibly deuiſe, or an ingenuous Pagan thinke vpon, without a great deale of indignation. Thou ſpeakeſt falſely, ſay all the proud men vnto bleſſed *Ieremie*, when hee had ended his thundring and threatning Sermon againſt them: Ierem. 43. 2. *Then ſpake Azariah the ſonne of Hoſhaiah, and Iohanan the ſonne of Kareah, and all the proud men, ſaying to Ieremiah, Thou lieſt.* Execrable blaſphemie, prodigious villanie: Duſt and aſhes, nay, incarnate Diuels, to giue the lye, by conſequent at the leaſt, (I ſpeake it not without horrour) to God Almightie! And aboue others, great men (without grace) finde preaching the Law moſt painefull to their prophane hearts: becauſe they haue the greateſt power and pleaſures, and indeed their portion in this world. Hence it was, that when *Iehudi*, Iere. 36. 23. had read three or foure leaues of thoſe cutting Sermons of comminations, and curſes againſt Iuda and Iſrael; the King ſtampt, and raged, and cut the roule with the penknife, and caſt it into the fire that was on the hearth, vntill all the roule was conſumed in the fire that was on the hearth. And that *Amaziah* diſcharged *Amos* of the Court, and ſilenced him from ſpeaking any more in the Kings Chappell, Amos 7. 13. And that, that vnhappie *Felix*, when *Paul* oppoſed, and applied to his couetous, carnall, and careleſſe humour

mour a terrifying diſcourſe of righteouſneſſe, temperance, and the iudgement to come, cut him off in the current of his ſpeech, and diſmiſt him vnto a more conuenient time, and better leiſure, Act. 24. 26. So loth are prophane great Ones to bee troubled in conſcience, and tormented before their time.

2. A ſecond caſe, wherein this reuerence, which may ſometimes be found in the formall hypocrite to Gods faithfull Meſſengers, changeth into heart-riſing againſt them, is; when by the ſearching power of the Word, they haue ſingled out his boſome ſinne, and haue it in purſuite and chaſe, with all thoſe fierce and fearefull armies of deuouring plagues, and certaine vengeance, which dog it at the heeles. Hee can digeſt well enough, with good attention and patience, the debatement of a Controuerſie, or Common-place; approue and applaude generall diſcourſes, and vnſearching Sermons; eſpecially if they taſte ſomething extraordinarily of fulnes of reading, or fineneſſe of conceit; be made vp with ſome affected mixture of choiſeſt humane learning, and commend to the eares of the Auditorie, the exceſſe and excellencie of ſome rarer naturall parts. His heart may ſometimes euen daunce and leape within him for ioy, not without ſome outward viſible repreſentations, when hee ſhall heare the infiniteneſſe of Gods mercie; vnualuableneſſe of Chriſts bloodſhed; preciouſneſſe of the promiſes of life; vnconceiueableneſſe of thoſe pleaſures aboue, and ſuch other points of exultation and comfort, with a paſſionate and powerfull eloquence expreſſed, ſomething to the life and feelingly amplified. Although ſuch inward tranſitorie lightnings in him, ſpring not from the ſpeciall apprehenſion of any true reall intereſt in thoſe ioyfull tidings; but from the naturall mouingneſſe of the matter, or the vaniſhing flaſhes of a temporarie faith, or the like. Nay, yet further, hee may tolerate with reaſonable contentment and eaſe, the zealous exagitation of other hatefull villanies; the diſcouerie and damnation of any other corruption: ſo that onely his darling pleaſure be let alone; his maſter-ſin not meddled with.

Let

Let vs ſuppoſe the ſinne of his boſome, to bee the brutiſh pleaſures of vncleanneſſe; and that to him it is an earthly Paradiſe, to feed his ragefull luſt with greedineſſe and delight, at leaſt vpon ſpeculatiue wantonneſſe and adulteries of the heart: Now in this caſe, if the Miniſters of God onely forbeare to beate vpon this point; if they take heede that they touch not this ſore; they may be bold at their pleaſure, in other denunciations of terrour, and take liberty (with his good leaue) to purſue other ſinnes, with as great zeale and deteſtation as they will. They may tell the mercileſſe Vſurer that he is infamouſly guilty of that ſinne, of which a conuerted Iew, an honeſt Heathen, or tolerable Turke, would be aſhamed and remorſefull; ſtigmatized by ioynt-conſent of charitable hearts, and ſtrongeſt current of beſt Diuinitie, with a brand of extraordinary hatefulneſſe, hard-heartednes and cruelty: which at this day doth ſhrewdly ſhake the ſtrong ſinewes of this great kingdome; like a fretting canker with a plauſible inuiſible conſumption, doth daily waſte the ſtates, ſuck the blood, and eate the liues of many poore diſtreſſed Ones in this land; fils townes and Cities with vnprofitable perſons, and the Countrey with miſeries and inhumanities. Nay, and let carnall reaſon, couetous humours, ſupercilious, obſtinate imperiouſneſſe fret and contradict, rage and reclaime as long as they will: to ſet aſide prouocation of Gods plagues, and conſiderations of piety; euen in the ſenſe of nature, and morall conſcience, it caſts an aſperſion of inexpiable ſhame and diſhonour vpon the ancient glory of this incomparable City. It is very ſtrange, that ſuch rauenous Harpies and Vſurious Vultures (for ſo euen Paganiſme ſtiled them by the light of reaſon) ſhould audaciouſly rouſt eſpecially on high, in the Eagles neſt, this Imperiall Groue and ſeate of Maieſty! They may tell the Drunkard, that hee is a voluntary Diuell, the common ſhame of nature, the great reproch and prodigious diſgrace of mankinde; that by turning himſelfe into a barrell or a beaſt, doth (with intolerable iniquitie) ſwiniſhly ouerturne, and diſanimate that nobleſt thing, next vnto an Angelicall nature,

ture, the vnderstanding power of the soule, which the hand of God by a royall selfe-resemblance hath most vndeseruedly stamped vpon him. And for which (without timely repentance) he will turne heereafter into the vilest and most tormented creature, next vnto the Diuell and the damned spirits. Let him goe on a while in his swaggering humour, and out of an accursed gallantnesse of a scornfull spirit, crowne himselfe with Rose-buds, in this spring of his strength to poure-in strong drinke; let him drowne his ouer-heated rage, his melancholike fits, dumps of sadnesse, indeed sometimes the stinging bitings of that gnawing worme, which is breeding in his conscience (except Satans hote iron hath seared it vp); let him, I say, drowne these distempered and peccant humours of good-fellowship, in Ale-houses, Tauerns, the Pest-houses of Players, and in other such furious Conuenticles of boysterousnesse and vanity: yet let him know, that if he goe on, his day is comming; hee shall be shortly drunke with a witnesse; hee shall bee drunke, but not with wine; he shal stagger, but not by strong drinke; he shall be drunke euen with the wrath and vengeance of God; and spue, and fall, and neuer rise againe. A number of fearfull woes stand registred against him by the ministery of the Prophets; let him teare those leaues out of Gods booke, and truth from the sacred pen of that neuer-erring Spirit; or else assuredly they shall all light vpon all impenitent drunkards, to the vtmost extremity of those euerlasting flames; as sure as God is in heauen, curses in this book, drunkards vpon earth, and plagues in hell. They may tell the depopulating Incloser, that he is farre worse then a robbing murtherer on Shooters hill: for besides the villanous destruction of Gods people, and the Kings subiects; the intolerable weakning of the strength, and glory of this kingdome, in a very hie & horrible degree, (for the wisest King that euer liued hath told vs, that *the honour of a King is in the multitude of people*, and that *the King consisteth by the field that is tilled*) so that depopulation, and decay of tillage, the cursed brood of bloody Inclosure, are very cut-throtes

Esa. 5. 11. 22. & 28. 1. &c.

Pro. 14. 28 Eccles 5. 8.

of

of Maieſty, and confuſion of ſtates imperiall; and I dare ſay, ſetting aſide the prouocation of diuine vengeance, they hold a ſtrong counter-motion and oppoſitions to ſounder policies of ſtate, and wiſer depths of Monarchy; I ſay, beſides theſe publicke miſchiefes, this man-eating Canniball doth as farre ſurpaſſe the blood-ſucker by the high way, in inflicti-on of tortures, as a Spaniſh Inquiſitour an ordinary hang-man: The one diſpatches a man in a moment, and puts him out of his paine vpon the ſudden; the other addes leiſure and lingring to a dying life, and liuing death, that men may feele they die. Certainly it were farre more mercifull and tole-rable, that ſuch oppreſſing Giants ſhould knock thoſe poore people in the heads in their houſes, before they turne them out of their ancient homes; then ſo cruelly expoſe them to be waſted by little and little, and by degrees to bee deuou-red of miſery and want: Which is a kind of death, as farre more mercileſſe and tormenting then the former; as hang-ing in chaines aliue, then beheading. They may tell the Swearer, that he already ſpeakes the language of Hell, and therefore his naturall place is that infernall pit. That the oath is no ſooner out of his mouth, but hee is like a theefe condemned to the gallowes, and wearing his halter ready to be hanged; ſo ſpeakes an holy Father, nay in a thouſand times more curſed caſe, for *ipſo facto*, ſentence of endleſſe death is paſt vpon him, by that higheſt Iudge, which will hold no man guiltleſſe that takes his name in vaine. With what face will our deſperate ſwaggerers bee able to looke Chriſt Ieſus in the face at that great and fearfull day; or for pardon in his Paſſion, ſith they haue ſo many times died their tongues red in that precious blood, by their bloody oathes; and with iteration of more then Iewiſh cruelty, ſo often recrucified the glorified body of the Sonne of God with their damned blaſphemies? They may terrifie the rich Ones of the world with thoſe flaming words of the Apo-ſtle: *Goe to now ye rich men, weepe and howle for your miſe-ries that ſhall come vpon you. Your riches are corrupt, and your garments are motheaten: your gold and ſilver is canke-red.* Iam. 5. 1. 2. 3.

*red, and the ruſt of them ſhall be a witneſſe againſt you, and ſhal eate your fleſh as it were fire: ye haue heaped vp treaſure for the laſt dayes.* And with that other dreadfull doome, 1. Cor. 6.10. No couetous man ſhall euer come into the kingdome of God. They may tell the Perſecutors of the waies of God, that though in the meane time they domineere with vnappeaſable inſolencies ouer the ſincerity of the Saints, and proſper for a while in the paſſages of blood; yet their damnation ſleepes not, the Lord will ſhortly pay them home with the blood of wrath and of iealouſie. Not long after that *Ahab* had commanded the bleſſed Prophet *Michaiah* to priſon, there to be fed with bread of affliction, and water of affliction, were the dogges fed with his princely (though prophane) blood, in the poole of Samaria. When *Antiochus* (to whoſe cruelty againſt grace, they are all in ſome degree accurſed Antitypes) was riding poſt towards Ieruſalem with blood in his heart, murther in his hands, and threates in his mouth; euen then *the Lord Almighty, the God of Iſrael ſmote him with an incurable and inuiſible plague: ſo that the wormes came out of the body of this wicked man in abundance, and whiles hee was aliue his fleſh fell off for paine and torment, and all his Armie was grieued at the ſmell.* They thinke they doo God worthy ſeruice, by ſuppreſſing the power of his truth, and profeſſion of zeale; but they are indeed the notoriouſt champions for Satan and the confuſions of hell, that breathe vpon the earth. Thus, and in this ſort, may the Miniſter of God proceed, and purſue (with denunciations of Gods iudgements and iuſt indignation) theſe and ſuch other crimſon abominations, and crying villanies of theſe laſt and worſe times; which doe amongſt vs at this day, with prodigious impudency, and whoriſh fore-heads very fearfully euen outface the Sunne, and band themſelues with an high hand againſt the Maieſty of Heauen: and that with the good attention, patience, approbation, and (perhaps) applauſe of the formall hypocrite. And the rather, becauſe hee thinks, that neither the world abroad doth cenſure him with open infamie; nor ſo much as the conceits of the preſent hearers,

1. King 22. 27. 38.

2. Macc. 9.

hearers, by secret application, suspect him for any such sinne: neither it may bee, doth he indeede feele the current of his carnall affections runne that way, or the sensuall addictions of his heart so endeared to the wicked pleasures thereof. But come once to the discouerie and damnation of lustfulnes, which we suppose to be his beloued and bosome sinne; and let that terrifying Text, Heb. 13.4. *Whoremongers and adulterers God will iudge*, bee prest vpon his conscience particularly, and with power; and then he begins to startle and stirre, and to take on with much inward repining and distastfull indignation. For hee is vext at once with the smart of an inuisible sting for that sinfull pleasure, which is the darling of his sensuall delights, many times much dearer then life it selfe; and if it bee noisde and knowne abroad, with sense of publike shame; which mainely crosses his ambitious Pharisaicall thirst after plausibleneese and acceptation with the world; and his vaine desire for the attainment of a Christian reputation, and dispensation to continue in a scandalous sinne; of a good opinion from the best men, and a faint-hearted inconformitie to the best things: which are euer vncapable of concurrence, or compossibilitie. A powerfull Ministerie pregnant with spirituall penetration and life, and managed with the feeling eloquence of some *Iohn Baptist*, or Sonne of thunder, may for a time stirre vp and amuse his duller and vnzealous apprehensions with it maiestie and diuineneese; so that hee may heare him gladly, not without some admiration, and applause; reforme his waies in many things, after his religious instructions; and reuerence the nobleneese of his resolutions, in quitting himselfe like a man, in his Masters businesse: but let once that man of God charge the edge of his spirituall sword vpon the head of his particular raigning sinne; and with the searching light of the word of life discouer that corner of the heart, wherein his darling pleasure lurkes; and then is hee quite lost for any longer loue that way; all is vtterly mard for any more respect to Ministers of that streine. For carnall hearts hauing no true hope, or reall intereſt, in those sound and la-

sting ioyes aboue, cannot without extraordinarie vexation, and impatiencie, heare of parting from possession of the present pleasures of that speciall sinne; especially, to which by an individuall proneneſſe of naturall corruption, sensuall choice, and long custome, they haue been longingly addicted, and desperately drowned in. All humane desires are naturally very couetous of contentment; if they doe not feelingly taste spirituall, and that of heauen, they will rest vnremoueably vpon carnall and earthly: if they haue it not in the assurance of a crowne of life hereafter, they will in the meane time restlesly hunt after it, and graspe it more greedily in the comforts of this life. Vpon such occasion therefore, the false heart of the formall hypocrite being thus pierced to the quicke by a particular and seasonable discouerie of it sweete sinne, and vnresolued to repent, and leaue it, doth presently begin to dislodge by little and little all former liking of such a faithfull Physition of the soule, (for his goodnesse in this kinde, as all other of euery vnregenerate mans is, is like the morning dew, full of vncertainties, inconstancies, irresolutions and recidination). The cold comfort hee conceiues by such plaine dealing, doth quickly quench the formall heate of his former affection. The inflamed zeale of the godly Minister, in labouring particularly to cleaue his beloued sinne from his bosome by the sword of the Spirit, doth easily dissolue his reserued and temporarie reuerence, into hatred, malice and contempt. For it fals out many times in this case, that if the conscionable Messenger of God daily digge into, and dwell vpon his conscience in such a heart-vexing and distastfull point; and Sabbath after Sabbath, Sermon vpon Sermon, powerfully presse him with the bitter sense and painefull cogitations of the cursednes of his present condition, for continuing in his darling delight, being now clearely discouered vnto him by the light of the Ministerie, and peremptorily damned by the booke of life: he either turnes Christian vpon it, and happily passeth out of formall Profession, into the Paradise of Grace; which is something rare, because he is resolued that he is in the right

way

way alreadie: or elſe (which is more ordinarie) he afterwards proues a Perſecutor; though not of Proteſtancie in generall; yet of the power of religion, vnder the name of preciſeneſſe; and of that true-hearted holineſſe, without which no man ſhall euer ſee the Lords face, vnder the title of Hypocriſie. For you muſt know that a man may be a Patrone of fauing truth, and yet a Perſecutor of ſanctification; a Defender of our doctrine, and an Oppreſſor of ſinceritie; an enemie to Poperie, and a friend to Prophaneſſe. So that certaine it is (vpon this occaſion, and admiſſion of the inſtance wherein I haue inſiſted) the formall Hypocrite may come at length to that reprobate paſſe, and ragefull, humour, that he may euen bitterly perſecute with ſlanders, diſgraces, and his vtmoſt of malice and reuenge, the conſcionableneſſe of that man, and powerfulneſſe of that Miniſterie, which he hath formerly heeded and reuerenced. And commonly ſuch a fellow afterward is tranſported with greater ſpite, and more inraged with imaginations of auerſion and hate againſt the Preachers of ſinceritie, and Practiſers of Grace, then Profeſſors of Graceleſneſſe. For he which profeſſeth the waies of God falſely, or formally, is ordinarily more bitter, violent and cruell to a true Chriſtian, then Pagans and profeſt Oppoſites. *Pilate* was more pitifull and kinde vnto Chriſt, then the Phariſies. *Felix* more fauourable and friendly to *Paul*, then the high Prieſt. It were better be a Gally-ſlaue to a Turke, then vnder the Spaniſh Inquiſition. I would rather fall into the hands of a ſwaggering Good-fellow and notorious ſinner, in a point of danger, or diſgrace; then ſtand to the mercie of a formall Profeſſor, and proud Phariſie. Though the notorious ſinner bee further diſtant from the Chriſtian in degrees of ſome kindes of goodneſſe, then the formall Hypocrite; yet many times he is not ſo oppoſite in extremitie of malice and height of diſdaine. Amongſt all ſorts of differences, dif-affections, and ſtrange antipathies (which by the deſerued curſe of ſinne, mingle themſelues with the natures and negotiations of the ſonnes of *Adam*), there is none holds a ſtronger and more incompatible oppoſition

Act. 24. 23. 23. 2.

poſition and diuorce, then that which is betwixt thoſe; who with confidence and perſwaſion they are right, take croſſe waies towards the kingdome of Heauen. And therefore the formall Hypocrite, turning Traitour to true Profeſſours, doth many times take on, and rage more againſt them, then the open and infamous Offender. For this latter thinks himſelfe wrong, and ſometimes will not ſticke to confeſſe it; only comforts his heart in the meane time by making God all of mercie, and with a ſecret reſeruation, and reſolution, to repent hereafter: but the former being dangerouſly wiſe in his owne eyes, and prudent in his owne ſight for matters of ſaluation, ſtormes that any man ſhould cenſure him for vnſoundnes of his ſpirituall ſtate, and is as reſolute he ſhall go to Heauen, as well as the pureſt and preciſeſt of them al. Which groundleſſe ſelfe-conceit makes him both more miſerable in himſelfe, and vncapable of ſauing grace; for there is more hope of a foole, then of him that is wiſe in his owne conceit; and though thou bray a foole in a morter, yet ſhall not his folly depart from him: and alſo more malicious againſt the waies of ſinceritie, and zealefulneſſe of the Saints; becauſe their forwardneſſe condemnes his formalitie; and the gracious light of their holy life, clearely diſcouers vnto him the truth of his ſpiritual darkeneſſe, and damnation of his preſent ſtate.

Eſay 5.21.

Pro.26.12.

Pro.27.22.

3. Thirdly, That reuerence and reſpectfull carriage to godly Miniſters, which may ſometimes be found in the formal Hypocrite, doth grow towards diſtaſt and diſ-affection, when they preſſe men by the powerfull ſenſe, and piercing application of ſome quickning Scriptures, to [a] feruencie in ſpirit, [b] puritie of heart, [c] preciſeneſſe in their walking, [d] ſupernaturall ſingularitie aboue ordinarie and morall perfections, excellencie of zeale, and a ſacred [e] violence in purſuite of the crowne of life; to an holy ſtrictneſſe, extraordinarie ſtriuing [f] to enter in at the ſtrait gate, and tranſcendent eminencie ouer the formall [g] righteouſneſſe of the Scribes and Phariſies, to a neerer familiaritie with God, by prayer, daily examination of the conſcience, priuate humiliations, meditation

[a] Rom. 12. 11.
[b] Pſ. 24.4. Mat.5.8. 1.Iohn 3.3.
[c] Eph.5.15 ἀκριβῶς περιπατεῖτε.
[d] Mat.5 47
[e] Mat.11.12
[f] Luk.13.24 Ἀγωνίζεσθε εἰσελθεῖν, &c.
[g] Mat.5.20

meditation vpon the endleſſe duration in a ſecond life; to a narrow watch ouer the ſtirrings and imaginations of the heart, an expreſſion of [h] holineſſe in all the paſſages of both their callings, zealouſneſſe as a counter-poyſon to the lothſome potion of [i] lukewarmnes, and to other ſet and ſolemne exerciſes, of mortification, ſanctified eleuations of feeling harts, executions of grace, and practiſes of ſincerity. Points and ponderations of which nature, are ordinarily vnto him ſo many ſecret ſeedes of indignation and diſcontentment; and many times breede in his formall heart and cold affections, exaſperation and eſtrangement; if not meditations of perſecution and reuenge. Sanctification, preciſeneſſe, purity, holineſſe, zeale, ſtrictneſſe, power of godlineſſe, Spirituall men, holy Brethren, Saints in Chriſt, communion of Chriſtians, Godly conferences, conceiued prayers, ſanctifying the Sabbath, Family-exerciſes, exerciſe of faſting, and mortifying humiliations, and ſuch like; are commonly to men of this temporizing temper, and luke-warme conſtitution, termes of ſecret terrour, and open taunting. Vpon ſad and ſolitary aduiſement with their owne fearefull thoughts, they may iuſtly ſtrike thorow their hearts with inuiſible trembling; becauſe in their milder and ſober moode towards Gods children, and calmer conceits of ſanctified courſes, they muſt needs confeſſe (out of their certaine knowledge) that theſe glorious Attributes of the waies of God, and honourable badges of the Saints, are the very language of the holy Ghoſt in the booke of life, and the inſeparable euerlaſting Attributes of Chriſtianity: and yet they finde, and feele in their owne conſciences, that their hearts ſtand againſt them, that they are neither true-hearted practitioners, or partakers of them. And ſometimes alſo when the ſpirit of prophane ſcornfulneſſe againſt ſincerity ſtirres in them, eſpecially amongſt their companions, and conſorts in ſpirituall coldneſſe; they villanouſly ſport themſelues with them, and make them the matter of their hatefull and accurſed ieſts: that ſo they may keepe vnder, all they can, in diſ-eſtimation and contempt the faithfull Profeſſors and Practiſers

[h] 1. Pet. 1. 15.

[i] Reu. 3. 19.

sets thereof, whom naturally they heartily hate; and also seeme thereby to beare out the heartlesse flourishes of their owne formality with greater bravery. Hereupon it is, that if they take the child of God but tripping in the least infirmity, against which too (perhaps) hee striues and prayes with many teares and heartfull eiaculations; slipping onely in some vnaduised and precipitant passage of his negotiations amongst men, and that (perhaps) not for want of conscience, but acquaintance with the world; not with purpose to offend, wrong, or grieue any body; but for timorousnesse, of being insnared in the cousoning traps of couetous worldlings; failing but in the obseruation of some ciuill ceremonie, and complementall obseruance, which hee omits (perhaps) not of surlinesse and pride, but for feare of growing into too much vncomfortable neerenesse, and vnwarrantable seruiceablenes to vnsanctified greatnesse, or the like; I say, if they take him tardie but in some such lesser aberration, hauld at length into their knowledge by the cords of malice, their ordinary Intelligencer, and Informer in such affaires, after much greedy watchfulnesse and curious prying into his waies; or by the blasting insusurrations of some inuenomed slanderous tongue: O then they take on immeasurably, then they cry out and exclaime: These are your men of the Spirit, these are the holy Brethren, these are your precise Fellowes, these are they which make such shew of purity and forwardnesse: you see now what they are, when matters come out, and their dealings are discouered; when it comes to the triall indeed, or to a matter of commodity, &c. Are not they proud, are not they malicious, are not they hardharted and couetous as well as others? &c. When by the mercies of God (in their sense) they are neither so, nor so: * but such censures as these are very often the meere euaporations of pure malice, and the bitter ebullitions and ouerflowings of their gall.

* Act. 24. *Tertullus* cals *Paul* a pestilent fellow: How truly thinke you?

It is strange to see and consider, how men of this world, in the ruffe and flower of their earthly prosperities, pleasures and iollities, fill their carnall hearts, euen brimme full, with

with ſcornfulneſſe, diſdaine, and many inraged preiudices, againſt the holy ſimplicitie of the Saints, and ſtricter waies of ſaluation! They ſwell ſo big, with their owne naturall inbred malice, edged & eneagred by the diuels bitter empoiſoned *Doſe* of contempt and pride, that many times it burſts out vpon the humbled oppreſſed innocencies of Gods children, like a mighty torrent, with mereileſſe inundations of many intollerable vexations, diſgraces, and cruelty. While with many ſecurefull and ſenſuall yawnings, they lie ſtretching themſelues vpon their beds of Iuory, and ſit ſoftly in the ſcorners chaire, oriently crowned with buds of Roſes, and pleaſures of gold: while they ſtand ſtrongly ſupported by the arme of fleſh, in a proſperous purſuit of their owne waies, and merrily ſwim downe the current of the times, with full ſaile in a hot gleame of worldly glory, they breake out with much thundring and ſtormie ſowreneſſe, into many boyſterous and bitter outcries, againſt preciſenes, as they call it, and preciſe fellowes, and with a diſdainful ouerlineſſe, and cenſorious eye, looke vpon the zealous paſſages and ſanctified ſingularities of the Chriſtian life; as though they were but exorbitant inuentions and affectations of hypocriſie and humour. I am perſwaded there was neuer poore perſecuted word, ſince malice againſt God firſt ſeazed vpon the damned Angels; and the graces of Heauen dwelt in the hart of man; that paſſed through the mouthes of all ſorts of vnregenerate men, with more diſtaſtfulnes, and gnaſhing of teeth, then the name of *Puritane* doth at this day: which notwithſtanding as it is now commonly * meant, and ordinarily proceeds from the ſpleene and ſpirit of prophaneſſe and good-fellowſhip, is an honourable nickname, that I may ſo ſpeake, of Chriſtianity and grace. And yet for all this, I dare ſay there is none of

* And euē in theſe times the godly liue amongſt ſuch a generation of men, as that if a man doe but labour to keepe a good conſcience in any meaſure, although he meddle not with matters of State, or diſcipline, or Ceremonies. (As for example, if a Miniſter diligently preach, or in his preaching ſeek to profit rather thē to pleaſe, remembring the ſaying of the Apoſtle, If Iſeeke to pleaſe men, I am not the ſeruant of Chriſt, Gal. 1.10. Or if a priuate Chriſtian makes conſcience of ſwearing, ſanctifying the Sabbath, frequenting Sermons, or abſtaining from the cōmon corruptions of the time) He ſhall ſtraight way be condemned for a Puritane, and conſequently be leſſe fauored, then either carnall Goſpeller, or a cloſe Papiſt, &c. Doctor *Downame* in his Sermon at Spittle, called *Abrahams triall*: pag. 12.

them all, but when they ſhall come vnto their beds of death, (and God knowes how ſoon the ſecureſt may be arreſted by that inexorable Sergeant) and are to grapple immediately with the painfull terrors of the *King of feare*, and to ſtand or fall to the dreadfull tribunal of the liuing God; before which none ſhal euer appeare with comfort, or be diſmiſt with glory, but thoſe which bring thither holineſſe and ſincere harts; I ſay there is none of them, though now out of a ſelfe-conceited ſupercilious inſolencie, they brow-beat their brethren with many big lookes, and rage like imperious Lions againſt the lambes of Chriſt; but then, when pleaſures, honours, riches, greatneſſe, friends, Phyſitions, and all other worldly comforts beſides forſake them; and they ſee in the bitterneſſe of their vexed ſpirits, all their former earthly glory and delights of fleſh ready to ſinke with them into the graue, and to be buried euerlaſtingly in thoſe blacke and cruell habitations; but then (I ſay) except the Lord ſuffer them to fall into the fiery Lake with ſenſeleſſe hearts, and ſeared conſciences, would giue ten thouſand worlds, were they all turned into gold, pleaſures, and imperial Crownes; to change their former courſes of vanity, ambition, ſenſualities, worldlineſſe, and good-fellowſhip, into a life of an holy preciſeneſſe, ſtrictneſſe, ſincerity and ſaluation.

Oh! when the Heauens ſhall ſhriuell together like a ſcrole, and the whole frame of Nature flame about their eares; when the great and mighty hils ſhall ſtart out of their places like frighted men, and the fearfull reprobate cry and call vpon this mountaine, and that rocke, to fall vpon him; when as no Dromedary of Ægypt, nor wings of the morning ſhall bee able to carry them out of the reach of Gods reuenging hand; no top of Carmell, no depth of Sea, or bottome of Hell, to hide them from the preſence of him which ſits vpon the Throne, and from the wrath of the Lambe; no rocke, nor mountaine, not the great body of the whole Earth, to couer them from that vnreſiſtable power, which laid the foundations of them; no arme of fleſh, or Armies of Angels to protect them from thoſe infinite riuers of brimſtone,

ſtone, which ſhall be kept in euerlaſting flame by the anger of God: when their poore and wofull ſoules ſhall infinitely deſire rather to returne into the loathed darkeneſſe of not being, and to bee hid for euer in the moſt abhorred ſtate of annihilation; then now to become the euerliuing Obiects of that vnquenchable wrath, which they ſhall be neuer able either to auoide or abide; and to be chained vp by the omnipotent hand of God amongſt the damned ſpirits, in a place of flames and perpetuall darknes, where is torment without end, and paſt imagination: I ſay at that dreadfull day, (and that day will come) what doe you thinke would they giue for part in that puritie, which now they perſecute, and for the comforts of true-hearted holineſſe that now they hate? and yet without which, as it will clearely appeare, when matters are brought before that high and euerlaſting Iudge, none ſhall euer ſee the Lord, or dwell in the ioyes of eternitie. Matth. 5 8. Heb. 12. 14

Nay, I verily thinke, there are no deſperate deſpiſers of Godlineſſe, or formall Oppoſites to Grace, which doe now (out of the naturall blindneſſe of their vnderſtandings, affected pride of heart, or vnmoueable loue to earthly pleaſures) hold holineſſe to bee hypocriſie, ſanctification ſingularitie, practiſe of ſinceritie too much preciſeneſſe, the great things of the Law, as a ſtrange thing: but when the pit of deſtruction hath once ſhut her mouth vpon them, and they are ſunke irrecouerably into that Dungeon of fire, would bee content with all their hearts to liue a million of yeeres, as preciſely as euer Saint did vpon earth (I meane it ſtill in abſtinence from ſinne, and zealous purſuite of the waies of God) to redeeme but one moment of that moſt intolerable helliſh torture; the ſting and extremitie of which they muſt endure euerlaſtingly, without remedie, eaſe or end.

Thus farre I haue waded in the diſcouery of ſome grounds and motiues, whereupon the formall Hypocrite may reuerence and obſerue Gods faithfull Meſſengers; and ſome caſes wherein hee ordinarily growes by little and little into diſaffection and diſconceit; if not to perſecution, and boiſterous

ſterous Oppoſition againſt their powerfull, ſearching, and quickning Miniſterie. Now take notice of ſome inducements, and reaſons more peculiar, and indiuiduall to the Chriſtian, of that heartie reuerence towards godly Miniſters, which is deepely rooted in his good and honeſt heart.

Onely in a word, for feare of miſtaking, and errour in the point, let me interpoſe this premonition by the way: In this paſſage of reuerence performable to the ſincereſt Paſtors, I muſt ſuppoſe, and doe conſider Gods childe in his ordinary courſe of ſanctified carriage, and kindly temper of his ſpirituall conſtitution; the current of Chriſtianitie running cleare betweene them. For ſometimes the purer ſtreames of their Chriſtian loue may for a time be troubled with the muddie mixture of ſome diſtempered ouerflowing paſſions; the kinder paſſages of mutuall reſpects one vnto another, dammed vp by the Diuels malice; the dearer light of their comfortable communion, intercepted by ſome croſſing earthly interpoſition of the old man.

It is cleare by too many woful experiences, that differences may ariſe betwixt Gods deareſt children, eſpecially about things indifferent; which though they be originally inherent in the iudgement, yet by conſequent and ſympathie they breede many times (except there be a great deale of humble charitie, and gracious humilitie on both ſides) ſome auerſion and coldneſſe in the affections. Neither ſo onely, but ſometimes alſo alienation is wrought immediatly vpon their affections, without intercedencie of diſſenſion in Opinion. Satan gaines very much by the diſunion of Chriſtian hearts, and the falling out of thoſe which haue giuen their names to religion; and therefore hee leaues no way of tentation vnattempted, no helliſh policie vnpractiſed to ſet ſuch at oddes. He labours mightily, and prodigiouſly preuailes at this day, by vexing their iudgements with Opinionatiueneſſe, ſelfe-conceited ſpeculations, and thoughts of Separation, to driue them by degrees from diuorſe of iudgements in ſome ſingular apprehenſions, to diſaffection; from diſaffection to faction, from faction to ſchiſme, from ſchiſme (to

ſpeake

ſpeake in ſofteſt phraſe) to many dreadfull diſtempers. Hee greedily alſo apprehends all occaſions and aduantages to diuide the hearts of thoſe, who peaceably at home ſucke the ſame immortall Truth, and one life of Grace from the breaſts of that bleſſed Mother which bore them; by many malicious iniections of ſecret ſeedes of diſcontentment, iealouſies, heart-burnings, eſtrangement, and vnkindneſſes; which ſpringing vp ſometimes too faſt and hie betwixt them, from the bitter rootes of priuie pride, vnſociable ſurlineſſe, impaciencie of reproofe, angrie emulations for the higher ſeate in the conceites and conſciences of the forwardeſt Chriſtians, naturall crookedneſſe, and waiwardnes of diſpoſition, Melancholike ſurmiſes, too ambitious affectation of ſtrangeneſſe, ſome worldly matter not worth talking of, or the like, doe vnhappily grow vnto at length and bring forth to the *enuious man*, ſeeds-man of all diſſention, too great an harueſt (eſpecially if the world and wicked Ones take notice) of ill effects and pernicious conſequents: as beſides their mutuall diſcomfort and diſpleaſing of God: Wofull aduantage to the aduerſaries of Grace and Gods Truth; obſtirmation to the Obſtinate; Hindrance and diſcouragement to the weake; Sport and inſultation to Scorners; Table-talke, and matter of triumph to good-fellowes; Diſgrace to the peacefull waies of ſinceritie; and griefe to more humble and better aduiſed Chriſtians. The powers of darkenes, and all ſorts of prophane men cannot poſſibly bee better pleaſed, or the bleſſed Spirit and good men more grieued; then to ſee and heare Gods children who ſo pleade for, and make profeſſion of ſuch a glorious communion of loue and peace, to be at variance, and to cenſure one another. It infinitely therefore, and moſt dearely concernes all thoſe which haue giuen their names to ſinceritie, to labour euery way to keepe the vnitie of the Spirit, in the bond of peace. Neuer was there more neede that bleſſed *Pauls* earneſt and zealefull obſecration, Epheſ. 4. 1. 2. 3. ſhould liue freſhly in the memories, and bee deepely engrauen in the hearts of all Chriſtians: *I therefore the priſoner of the Lord, beſeech you that ye walke worthy of*

*the vocation wherewith ye are called. With all humblenesse of minde and meekenes, with long suffering, forbearing one another in love. Indeuouring to keepe the vnitie of the Spirit in the bond of peace.* I neuer reade without great amazement the falling out of that glorious paire of worthy workemen in the Lords Haruest, *Paul* and *Barnabas*, Acts 15.39. The matter of difference betwixt them was not very great; and yet it grew to that head and heate, that it parted them. If such two strong and tall Cedars were shaken so shrewdly; how much neede haue lower shrubs, weaker Christians to stand vpon their guard and watch-Tower, against the inbred rebellious stubbornesse of their corrupt nature, and malicious incursions of Satan in this kind?

Εγίνετο δὲ παροξυσμὸς, (Blessed *Luke* speaks in a Physitions phrase) ὥστε χωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων.

This then is the Caueat and premonition I would giue by the way. In this point of reuerence performable to godlie Ministers, wee must consider Christians in their ordinarie course of sanctified carriage, and kindly temper of spirituall constitution. For besides, that thoughts of auersion and estrangement may (more is the pitie) be wrought vpon their affections, as I haue told you, both mediatly by difference of iudgement in Opinion, and immediatly by worldly matters, and Occurrents of discontent in their mutuall negotiations and dealings one with another. The faithfull Messengers of God also may and must sometimes vpon the iust and vrgent exigencie of their charge and calling, by expresse tenour of their Commission, and for the impartiall discharge of a good conscience grow displeasing and distastfull, euen to those which make profession of forwardnes and zeale; if they will needes giue iust occasion by Opinionatiuenes, selfe-conceitednes, vncharitable censures, exorbitancie, or remission of zeale, inclinations to worldlinesse, breaking off of brotherly affection, causelesse waspishnesse, and impatiencies, mispending the precious time of Christian conferences in a tedious speculatiue prosecution of Ceremoniall controuersies, which should be comfortablie improued and imployed in sweete edifying discourses of sanctification, repentance, Cases of consciences, exercises of mortification, further mu-

tuall

tuall discoueries of the mystery of godlinesse, and holy trade of new obedience, and other such passages of practicall diuinity: By their affectation of a kind of wantonnesse in religion springing from spirituall pride, dis-affection to their Pastors, if they crosse their conceits in some groundlesse Opinions, neglect of Family-exercises, scandalous liberty in company-keeping, and such other aberrations and exorbitancies from the straight path of Christianity, too much, and often incident to professors of Grace.

This premonition thus premised, I proceed (in a word only) to the discouery of some motiues of reuerence to godly Ministers more peculiar to Gods children, and the sanctified effects of speciall and sauing Grace. All, or the most of the motiues before mentioned, may be found also in the Christian, so that many of them are common to him with the formall Hypocrite: but in these that follow, no vnregenerate man hath either feeling or fellowship.

1. Euery faithfull Minister is to euery Christian vnder his charge, and within the exercise and enioyment of his Ministery, either *a spirituall Father*, or *a spirituall Tutor*: a blessed Instrument vnto him, either of plantation, or preseruation of grace; either of the first happie inspiration, or the after comfortable continuance of spirituall life: either hee hath begot him vnto God by the *immortall seed*, or brings him vp in the trade of Godlinesse by the sincere milke of the Word, if he be a babe in Christ; or stronger meate, if hee be a confirmed Christian. Now what a deale of deerest reuerence and inflamed affection, the consideration of such incomparable, vnualuable benefits inkindle and beget in the humble and tender heart of a Christian, none can possibly conceiue and comprehend but a Christian heart. And that man which knowes, and feeles by his owne happy experience, what a blessed change it is to be rescued and deliuered out of the Diuels bondage, and damnation of hell, from the curse of sinne and horror of conscience: into the liberty of the Saints, fauour of God, assurance of Heauen, and the glorious Paradise of an appeased & peacefull spirit; and what a happy

1. Cor. 4. 15.

1. Pet. 1. 23

Heb. 5. 12. 13. 14.

happie thing it is afterward to haue his hungry and longing
1. Thes. 2. 7. soule, continually fed and filled in the house of God, from the mouth of his spirituall *Nurse*, with the kindly foode of immortality and life, as *with marrow and fatnesse*. A ioyfull sense then of these precious priuiledges and blessings of Heauen, in which no vnregenerate man hath either part or fellowship, is a most powerfull and peculiar motiue to the Christian, to obserue with an hearty and sanctified reuerence those men of God, which he acknowledgeth to be the holy instruments diuinely qualified and designed, for the conueyance and continuance of them vpon his soule.

2. Christians feelingly receiue into their hearts by speciall interest, and graspe with an holy greedinesse as their owne, in the hand of faith, all those rich comforts and ioyfull tidings, which the man of God by his Ministeriall commission, doth reach vnto them out of the book of life. Those glorious promises of immortality and peace, which spring out of the bottomlesse and boundlesse fountaine of Gods infinite compassions, and streame full fairely and oriently thorow the bloody wounds of our blessed Redeemer, are directly and naturally conueied by the hands of such an holy man, Christs Angel, into their sanctified hearts, precious and particular Vessels purged and prepared by the power of Grace, for such spirituall infusions of heauenly glory and light. Whereby at many Sermons they sensibly and really bathe their drouping and thirsty soules in the well of life, and sweetly drinke their fill out of riuers of the pleasures of God. And hence it is, that the feet of Gods faithfull Messengers are so beautiful in the eyes of discerning Christians, and their powerfull ministeries so deere vnto their hearts, that they entertaine them into their affections with speciall
Gal. 4. 14. reuerence *as Angels of God*, nay in an holy sense, euen as *Christ Iesus* himselfe: whereas to the carnall conceits of
1. Cor. 4. 13 scornefull worldlings, they appeare to bee the very *filth of the world*, and *offscouring of all things*; because they haue no messages vnto them from Almighty God, but burthens of *lamentations, mournings and woe*. But now in this point of

of particular application, ſpeciall intereſt, and feeling fruition; while the Miniſter of God is dealing vnto humbled hearts, and bruiſed Spirits, out of the rich treaſurie of Gods infinite mercies, the ſacred ſtreames of Chriſts precious blood, forgiueneſſe of ſinnes, comforts of godlineſſe, peace of conſcience, reall Earneſts of immortality, and endleſſe peace, not the beſt of vnregenerate men haue any part, or acquaintance. Onely ſome confuſed glimmerings of ſuch glorious light, may ſometimes ſuddenly, like flaſhes of lightning, glance vpon their deceiued ſoules thorow the falſe glaſſe of a temporary faith; but it doth not reſt vpon, nor is rooted in their hearts like the Sonne of righteouſneſſe in ſanctified ſoules, to the heating of them with that ſtrong and victorious loue to the waies of God, which neither the whole ſea of the worlds malicious bitterneſſe, nor all the flouds of perſecution, (which the Dragon caſts out of his mouth) can euer quench; with that ſound and laſting comfort, which ſhines brighteſt amid the greateſt darkneſſe of outward miſeries; and that inflamed and conſtant zeale, which gathers reſolution, and vigour from diſgraces, and vngodly oppoſitions. And therefore their reuerence, and thankfull reſpect vnto Gods ſpiritual Almners cannot poſſibly be ſo kindly, hearty and rooted. For they are but by-ſtanders, or at beſt but ſuperficiall Taſters of thoſe heauenly Doles; whereas Gods children ſweetly fill their ſoules with that immortall foode, as with the moſt delicious Manna; and from euery ſuch ſincere, comfortable Soule-feaſt carry away as much by right, as they can poſſibly graſpe in the hand of faith, or digeſt by the heat of their ſpirituall life. A ſecond ſpeciall Motiue then, to draw on a ioyfull and thankfull reuerence from Chriſtians towards godly Miniſters, is their ſpeciall and particular intereſt in all thoſe *glad tidings of good things*, which are at any time reuealed vnto them, by the powerfull diſcoueries of the Goſpell of peace, and thoſe glorious graces that ſhine vnto vs in the face of Chriſt Ieſus.

Cant. 8. 6, 7.

Rom. 10. 15.

3. Euery charge and commandement from Gods bleſſed Spirit, is right deare and precious to the humble apprehenſi-

Pſa. 19. 10. & 119. 72.

ons, and embracements of all ſanctified ſoules; to which they yeeld an hearty, and vnreſerued obedience and loue, though not in fulneſſe of perfection, and height of degree, (this vnglorified ſtate of mortality, and theſe *Tabernacles* of clay are vncapable of ſuch abſoluteneſſe) yet euer with truth and ſincerity; and that, though it directly and mainly croſſe the naturall current of their carnall affections, and many times interrupt and diſturbe the outward peace of their worldly comforts: but all ſorts of vnregenerate men, euen the beſt of them, ſubmit their affections and conformity to the rules of Grace, and lawes of God, with their owne ſenſuall reſeruations, gloſſes, partiall interpretations of worldly wiſedome, and euer with a ſecret ſubordination to their chiefe carnall contentment, and the beloued pleaſures of their boſome-Sinne. And therefore they doe not with that affectionatneſſe, and heedfulneſſe addict and addreſſe their harts to the excellency, and execution of the ſacred *Dictates* and *Doctrines* of heauenly wiſdome. Now wee haue a precept from the holy Spirit, enforced with a zealous obſecration for the honouring of faithfull Miniſters with a very extraordinary and tranſcendent dearneſſe and degree of ſingular reuerence and loue: 1. *Theſ.* 5. 12. 13. *And we beſeech you brethren, to know them which labour among you, and are ouer you in the Lord and admoniſh you: and to eſteeme them very highly in loue for their workes ſake.* Then which, if there were no other motiue or inducement in the world to a regenerate hart, yet this very one conſideration, that God would haue it ſo, that it is a ſacred Iniunction of Heauen, were able to produce and plant in it, a truly-louing acknowledgement, and awfull obſeruation of ſuch Angels of God. The which (becauſe it ſpringes from the loue of God, affection to his word, and holy inſtinct of an illightned Conſcience) muſt needs be ſincere, rooted, and laſting. But the beſt vnregenerate hearts cannot poſſibly conceiue any ſuch kindly flame of deare affection to godly Miniſters, from a meere commandement of Almighty God: and had they no other ſenſible or ſenſuall ground, or politike By-reſpects, but onely a bare charge from

Ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκπερισσοῦ. See alſo to this purpoſe, Phil. 2. verſ. 29. Καὶ τοὺς τοιούτους ἐντίμους ἔχετε. and other parallel places.

from Gods Spirit, (which were more then inough to an humbled ſoule) they would be euen in their beſt temper, and time of temporary reuerence, which I ſpake of before, but heartleſſe and cold this way. For no vnſanctified man, let his pretences or profeſſion bee neuer ſo glorious, doth or can loue heartily and ſincerely the Maieſtie of God, or lawes of heauen; becauſe Gods ſpeciall loue is not yet ſhed into his heart thorow the bleeding wounds of our bleſſed Sauiour; neither hath he true and reall intereſt in the promiſes of life, or Soule-rauiſhing reuelations of his word. But by the way, and before I paſſe out of this point, take notice of the qualification and character of thoſe Miniſters, to whom this louing reuerence is performable by the precept of the holy Ghoſt. They are ſuch as are deſcribed by *Paul* in the forecited places, where he inioynes ſuch ſpeciall loue, reuerence and honourable reſpect vnto the Miniſters. *Hold ſuch in reputation*, ſaith he, *Phil.* 2. 29. hee meanes ſuch as *Epaphroditus* was. And hee honours him in that Chapter with many worthy Epithets of Miniſteriall excellencies, and a teſtimonie of much gracious worth: 1. That he was a Brother in the Lord, that is, a true Chriſtian, and ſanctified man. 2. His companion in labour, a laborious Workeman in the Lords Harueſt. 3. His fellow-ſouldier; couragious and reſolute againſt the aduerſaries of Gods truth, and all vngodly oppoſitions, verſ. 25. 4. That he longed after, and loued his flocke with a melting compaſſionate tender-heartednes, verſe 26. 5. That the worke of Chriſt was more deare vnto him then his temporall life. In the 1. Theſ. 5. 13. the Miniſteriall worke is the loadeſtone, mentioned by the Apoſtle, which ſhould draw ſuch a deale of reuerence and honorable regard from the hearts of our hearers: *Eſteeme them very highly in loue*, ſaith he, *for their workes ſake*. And v. 12. he beſeeches the Theſſalonians to take ſpecial acknowledgement of thoſe that laboured amongſt them, and admoniſht them. Working Miniſters then in ſome meaſure thus qualified, are onely the proper and naturall obiect of reuerent loue, and high eſteeme, frō truly iudicious and Chriſtiā affections. Bleſſed *Paul* con-

cludes not within the compaſſe of this holy iniunction; 1. Any ignorant vnlearned Miniſters, for the Lord himſelfe will refuſe that Prieſt which refuſeth knowledge. Hoſ. 4. 6. 2. No idle and vnteaching Miniſters, who feede themſelues with the milke, and cloath themſelues with the fleece; but ſuffer their flocke to ſtarue, and their poore ſoules to lie wallowing wofully in their owne pollutions and blood. 3. No vnskilfull Miniſters, who will needs teach and cannot; but are ſo farre from *deuiding the word of God aright*; that they hacke and mangle it in a foule and fearefull manner, in a prophane and pitifull faſhion; in handling or hearing whereof, euery humble ſoule ſhould tremble with a ſecret ſenſe, and reuerent awfulneſſe of that dreadfull and glorious Maieſty, whoſe meſſage it is. 4. No corrupt teachers, who mingle with the ſincere milke of the word, Popiſh poyſon, poſitions of carnall libertie, and the diſtempered *Dictates* of their owne angry paſſions, and preiudices. 5. No Dawbers with vntempered morter, or pillow-ſowers vnder mens elbowes, who walke politikely, fearefully and reſeruedly in their Miniſtrie. 6. No Sonnes of *Belial*, vitious and good-fellow-miniſters, as they call them, who are a kind of very vile, and contemptible creatures; the hatefulleſt Obiects to an honeſt eie of any that walk vpon earth. A diſſolute Preacher is the Diuell, as they ſay, in his *pontificalibus*, a thouſand times more pernicious and hurtfull, then an hundred priuate men, though profeſſing villanie in the higheſt degree. For as the excellency of that Calling is incomparable and tranſcendent; ſo by iuſt proportion and congruitie of conſequence, degenerations in that kind are moſt execrable and peſtilent. Vnſauourie Salt is good for nothing, no, not for the Dunghill. To conclude the point: Gods charge in his word to haue it ſo, is another powerfull and peculiar motiue to a good man, to reuerence heartily, and hold in honourable reputation an holy Miniſter and Man of God.

Eſay 66. 2.

1. Sa. 2. 12.

4. The apprehenſions and conceits, which ordinarily ariſe in a Chriſtians heart at the preſence of a godly, and grace-

graceleſſe man, are very different & contrary. Gods child can hardly look vpon a ſon of *Belial* with patience, & not without thoughts of auerſion & abhorrencie; becauſe he knowes him to be an enemie vnto God, and a traytor to the crowne and dignity of that mighty Lord his great Maſter in heauen: (though he can heartily (for ſo hee ought) pray, long and labour for (if God ſo pleaſe) his conuerſion and conformitie, to the communion of Saints and courſes of graces). But the very face and preſence of an holy man is wont to produce in ſanctified hearts impreſſions of another nature, euen of affectionateneſſe, honour and loue: becauſe he is one that ſtands on the Lords ſide, and for the cauſe of Chriſt. And it ought ſo to be: for the bleſſed Spirit hath markt him for a man that ſhall neuer periſh: *In whoſe eyes a vile perſon is contemned; but he honoureth them that feare the Lord:* Pſalme 15.4. If then to the particular ſelfe-ſauing graces of an humble and honeſt heart, there be yet further an addition of more generall miniſteriall endowments ſanctified for the ſaluation of many; and to the perſon of a priuate Chriſtian, an eminent publique repreſentation of God himſelfe: I meane, if there be in ſome bleſſed One a gratious and happie concurrence of a good man, and godly Miniſter; what a deale of deareſt reuerence and reſpectiue loue is it able (by a ſacred and ſecret attractiue power) to draw and diſtill from the ſweete and melting ſpirits of thoſe truly noble Ones, who know the wayes of God, and loue his Maieſtie? Hence it was, that *Cornelius* vpon the very firſt ſight of *Peter*, conſidering that he was a qualified perſon, ſent and ſubſtituted by the Lord for the further and fuller vnfolding vnto him the ſecrets of ſaluation, and myſteries of heauen, was ſuddenly ſtrucken with ſuch an extraordinary rauiſhing exceſſe of admiration and loue, that he fell downe at his feete with tender of farre more then ordinary reuerence, and euen ſome kinde of adoration; ſo that *Peter* was glad to raiſe and reproue him for his tranſgreſſion, and immoderation in that kinde. This inforced euen a King, though otherwiſe not ſo good, yet in a caſe of feare and danger, with a mourneſull heart to poure out

a. Kin. 3. 14.

Act. 10. 25. 26.

these compassionate teares vpon the face of the dying Prophet: *O my father, my father, the chariot of Israel, and the horsemen of the same!* Hence it was, that the hearts of the Galathians hauing tasted of the hidden Manna of the mysterie of grace (which that great Doctour of the Gentiles, and Embassadour of Christ had powerfully and plentifully discouered, and deuided amongst them) were carried towards *Paul* with that passionate feruencie of Spirit, and excellency of vnexpressable loue, that *if it had been possible, they would haue plucked out their owne eyes, and haue giuen them vnto him.* Nay, *they receiued him as an Angell of God, yea, as Christ Iesus.* Thus, though carnall men see and discerne no such extraordinarie matter and mysterie in holy Ministers; yet the illightned eyes, and inflamed affections of humble Christians looke vpon and reuerence their persons, as men vpon whom the Lord hath impressed and stamped some remarkable characters of diuinitie, and as it were some sparkles and degrees of Maiestie: that so with greater power and authoritie they may publish to the sonnes of men the Secrets of heauen, and with more vnresistableness and glorie execute that highest office of the Lords Embassadors. A zealous (then) and serious cogitation, that a conscionable Ministerie is Gods sanctified ordinance for sauing of soules; and that godly Ministers are the onely men markt out, and maintained by the supreame hand of diuine prouidence for the managing of such heauenly businesse, is a very powerfull and pregnant motiue to plant, and preserue in the hearts of good men, thoughts of speciall reuerence, and singular valuation that way, for the due honouring of that holy institution, and such publike Agents of the most inward and important affaires of God Almightie.

2. Kin. 13. 14

Gal. 4. 14. 15

5. Many moe are the speciall and peculiar motiues, which adde strength, life and heartinesse to that respectiuenesse and reuerence, which a good man beares to godly Ministers, whereof the state of vnregeneration takes no taste or notice; because it is starke blind in the secret and sacred mysteries of grace, and naturally vncapable, and vncomprehensiue

henſiue of the wiſdome and waies of God, in guiding a bleſſed ſoule to it endleſſe reſt. They are ſuch as theſe: 1. By their owne experimentall skill, and out of the principles of practicall diuinity, they are able to ſpeake in ſome meaſure ſeaſonably, and comfortably to his heart perplexed and vext with croſſes and hinderances in his way to heauen, as with ſpirituall deſertions, vncouth importunate tentations, horrour for ſome relapſe, want of preſent feeling Gods fauour; with doubts about the ſoundneſſe of his ſpirituall ſtate, blaſphemous iniections of Satan, vncheerfulneſſe at godly exerciſes, dulneſſe in prayer, fearfulneſſe of a trembling, and tender conſcience, and other ſuch diſtres-ful agonies and accidents, often and ordinarily incident to ſanctified ſoules; with which vnregenerate men are vnexerciſed, and vnholy Miniſters vnacquainted. Helpe and comfort in which caſes doth infinitely indeere the panting and perplexed ſoule to that *One of a thouſand*, which happily hath refreſhing balme in a readineſſe for ſuch ſpirituall bruſes, and can ſeaſonably vpon ſuch occaſions, *declare vnto man his righteouſneſſe*. Iob 33. 23. 2. By the powerfull and preuailing executions of their Miniſteriall authority and charge, they mightily contradict and oppoſe all oppoſitions to grace, the prophaneſſe, ignorance and popiſhneſſe of that people, and place where they are imployd; doe their vtmoſt to batter and beat downe the diuels kingdome about his eares, and to put ſcoffing *Iſmaels*, and Satans ſwaggering reuellers out of heart and humour: which doth paſſingly pleaſe that humble ſoule, which is truly vexed with the domineering impieties, and wilfull damnations of thoſe ſinfull wretches amongſt whom hee liues. 3. By the bleſſings of God vpon their painfull labours in the Miniſtery, they many times happily encreaſe the number, inflame the zeale, animate the reſolutions, and inſpire continually with freſh heart and life, the communion of godly Chriſtians about them: whereby the glory of God, good cauſes, the beſt men, and godly exerciſes, are kept on foote and flouriſh. Which glorious viſible effects of their conſcience and faithfulneſſe doe create and inkindle in the

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sanctified affections of a true-harted *Nathanael*, a great deale and incomparably more loue, reioicing and sound contentment, then the deareſt earthly delight, or greateſt worldly comfort can poſſibly. Eſpecially, ſith where vn-preaching and vnfaithfull Miniſters are, he ſees and obſerues all holy ſeruices ordinarily to run into ruine and diſgrace; and in ſtead therof erected (and in rage) both an accurſed dominion of ignorance and prophaneſſe, and a concurrent perſecution of ſincerity and grace. 4. Nay, I am perſwaded, were there no other motiue at all, this very one conceit and conſideration, that the want and withdrawing of his prayers, affectionateneſſe and reſpect, may be a meanes to weaken and leſſen vnto him the power and profitableneſſe of his Miniſtery, would be ſufficient and ſtrong enough, to make a good man reuerence and loue a godly Miniſter with all his heart. Where (by the way) take notice; that a mans prayer-full reuerence, or prophane neglect of Gods meſſengers, may iuſtly towards him, either inlarge or ſtraiten their gifts, vtterance, and other Miniſterial bleſſings for his greater profit, or more diſcõfort.

Now in the laſt place: conſider a contrary conſtancy, and rather, confirmation of reuerence in a Chriſtian hart to Gods faithfulleſt meſſengers in thoſe caſes; wherein I told you before the former reſpect of the formall hypocrite is ordinarily diſlodged and turned into heart-riſing.

I Firſt, for the point of preſſing the Law, and preaching iudgement.

1. Gods child feeling himſelfe euerlaſtingly acquit, freed, and protected by the blood and mediation of the Lambe from the terrour of Gods Tribunall, and from the curſe and poyſon of all the iudgements in his Booke; can heare and digeſt from a Son of thunder, the moſt terrible denunciations of damnation and death againſt impiety and impenitency, with a pleaſed and ioyfull patience, with an humble and holy triumph. His cogitations and fore-thoughts of his diſſolution, lying in the graue, curſes of the Law; Gods iudgement-ſeate, that laſt and dreadfull day; of hell, damnation, and thoſe endleſſe flames are not mingled with ſuch

ſeruile

ſeruile apprehenſions of ſlauiſh horror, as are wont to keepe ſenſuall men and ſonnes of pleaſure in a perpetuall wofull ſlauerie, and to plunge them into many fits of impatiencie, for being ſo tormented before their time. Heb. 2. 15.

2 The diſcouerie and denunciation of Gods wrath and iuſt indignation againſt ſinne, is wont to beget in ſanctified hearts an increaſe both of humbleneſſe, bruſedneſſe, broken-heartedneſſe, ſpringing from a conſideration of the curſedneſſe of their naturall ſtate, and damnableneſſe of their daies of vanitie: and alſo of thankfulneſſe ariſing out of a ſenſe of their glorious deliuerance, and enlargement from the anger of God, and all thoſe curſed conſequents and confuſions which naturally grow thence. The former whereof makes way for a great deale of inward peace, ſpirituall ioy, more familiaritie with God, further reuelation of heauenly ſecrets, and a comfortable growth, & kindly enioyment of all graces, &c. For the lowlieſt minde is euer higheſt in Gods bookes: The humbleſt heart hath euer the greateſt ſhare, & taſtes the moſt ſweetnes in the comforts of godlines, and the fauour of God. The other doth powerfully draw on the continuance and addition of Gods bleſſings in great abundance & varietie. For a reuerent acknowledgement, and heartie thankfulneſſe for grace receiued (as with nobly minded men, ſo infinitely more with the moſt mercifull God) is a right powerfull meanes and ſtrong motiue to keepe him gracious ſtill; and both to inlarge and ſweeten the comfortable current of his compaſſions and bountie towards vs. Conſciouſnes and ſenſe of which worthy effects, no maruell though it make the ſharpeſt edge of the ſword of the Spirit, ſeaſonably applide, welcome to a well ſpiritually-tempered ſoule.

3 It is the propertie of true-hearted profeſſors not to liue and lie in any knowne ſinne, with purpoſe, pleaſure and perſeuerance; but vpon the diſcouerie of euery corruption or vnlawfull courſe, to be glad and readie to be rid by the blood of Chriſt and mortifying grace out of Satans inuiſible tyrannie, euen in that particular alſo: and alſo to carrie in their hearts an habituall ſetled and cheerefull reſolution

to please God in all things. And therefore if any more searching Sermon, or piercing point disclose vnto them some new depth or snare of Satan, vn-noted frailtie, vnacknowledged corruption, distempered passion, or crooked by-path; the omission of some dutie, or some intermission of the exercise of grace, whereof they did not formerly take notice, or haue been so sensible; they are so farre from returning secret malice, or open mischiefe for so holy a message, that they depart home more ioyfully and contentedly; blessing that happie hand which came so home vnto their hearts; and heartily praising God for that man of God, by whose Ministerie hee hath enlarged their knowledge to the vnderstanding of some new needfull dutie; or illightened their consciences to the discouerie of some lurking close infirmitie; by performing the one, or mortifying the other, they may happily hope and expect for afterwards, to purchase more comfort to their hearts, more peace to their consciences, more boldnes in their wayes, more cheerefulnes in the exercises of religion, more familiaritie with God, and encreasement of graces. For the more exact and vniuersall wee are in the workes of mortification, and wayes of new obedience; the more fully and feelingly shall wee taste and partake of the pleasures of grace, comforts of godlinesse, and neerer acquaintance with the Lord of heauen.

4 Christians desire to preserue their soules in puritie and peace; and therefore are well pleased to haue the cleere Crystall of the Morall law the oftner presented to the eye of their vnderstandings, by the powerfull hand of a conscionable Teacher; that vpon the discouerie and representation, they may labour to haue their spots, pollutions, and spirituall deformities washed away by the sole Soule-sauing blood of Christ, and teares of vnfained repentance: and so make them appeare both more amiable and louely to the mercifull eye of God, and more peacefull and comfortable to the sight and censure of their owne consciences.

5 Seasonable and serious ponderations vpon the puritie and exactnes of Gods commandements put into them by preaching

preaching the Law, and application of the ſtreight line of Gods righteous iudgements, to the irregularities of their crooked liues, are very powerfull meanes to caſt Chriſtians with lowlieſt proſtration of heart euen into the duſt, and holie deteſtation of themſelues, which is their higheſt happineſſe vpon earth; for it drawes the glorious Maieſtie of heauen with a neerer and more contented reſidence into their humbled ſoules, & makes them partakers of that thrice pretious promiſe: Eſai. 57. 15. *Thus ſaith hee, that is high and excellent, he that inhabiteth eternitie, whoſe name is the Holy One: I dwell in the high and holy place: with him alſo that is of a contrite and humble ſpirit, to reuiue the ſpirit of the humble, and to giue life to them that are of a contrite heart.*

6 Gods children are not wont to beare with, or allow themſelues in the breach of any commandement: and therefore come vnto the miniſtrie of the Word, with *Cornelius* reſolution, readie to liſten with reuerence and contentment; and to ſubmit with ſinceritie and truth vnto all things commanded them from God by his Meſſenger. They are willing to haue the whole will and counſell of God reuealed vnto them, whether it appeare in the reuelation of his iuſt wrath againſt ſinne; whereby they may bee kept in awe and tendernes of conſcience, in an holy feare and obedience vnto him: or in the comfortable diſpenſation of grace and pardon to true Penitents, and the humble-hearted; whereby they poſſeſſe their ſoules in peace and patience, in deſpite of the vtmoſt rage both of all earthly and infernall powers and Oppoſitions. They are as well content to haue their hearts ſometimes ſoundly and ſearchingly ript vp, and anatomized by the *Sword of the Spirit*; as to haue their conſciences refreſhed with the blood of the Lambe, orientlie ſtreaming thorow the promiſes of ſaluation and life. But it is not ſo with the wicked: their heartleſſe affections towards the preaching and practiſing of the Word, are ſtill mingled with ſecret exceptions againſt ſome points, and ſenſuall reſeruations of ſome ſinfull haunts. There is euer one commande- Acts 10. 33

ment or other, which they would not willingly haue expounded, or be vrged with the righteous iudgements thereof. There is ſome ſinne or other, againſt which they would gladly finde no curſe in the booke of God, no triall at his Tribunall, no flames in that fierie Lake. They are paſſingly pleaſed with diſcourſes of mercies, pardons, and compaſſions, though they haue no part in them; and ſtill crie out for the Cordials of the Goſpell: but they will not poſſibly endure the Corraſiues of the Law firſt to conſume and mortifie their corrupt fleſh, or ſuffer with patience the ſeueritie of iudgements, and diuine vengeance for ſinne to bee charged vpon their guiltie conſciences. And no marueile, for indeed by a ſecret conſciouſnes they finde themſelues liable to all thoſe fearefull horrors. *Herod* was conformable in many things, and well enough content to heare *Iohn Baptiſt* in other points: but when he laid the edge of the ſeuenth Commandement to his falſe and luſtfull heart, it cut his very gall, which ſhould haue cured his guiltines. And becauſe that holie man laboured ſo faithfully with the ſword of the Spirit, to cut aſunder that cart-rope of iniquitie, which as yet kept him faſt bound vnder the bondage of Hell, hee cut off his head. Had *Paul* addreſt and applied himſelfe to the humour of *Felix* and *Druſilla*, and (as they expected) entertained the time, and pleaſed their eares with a generall plauſible diſcourſe, and the pleaſing newes of the paſſions and rich purchaſes of Chriſt, by his late vnualuable bloodſhed; they had heard him (no doubt) with great delight and greedineſſe, and bin extraordinarily rauiſht with the powerfull ſweetnes of his ſacred eloquence. But when that carnall couple of prophane great Ones perceiued once, that that good man went ſo preciſely to work, and with ſuch ſtrange vnexpected reſolution ſtruck preſently home into the very heart of their darling pleaſures, by oppoſing purpoſely and particularly, a pearcing terrifying Sermon *of righteouſnes, temperance, and the iudgement to come*, againſt their couetous, luſtfull, and careleſſe humours, he was preſently ſilenced and ſent to priſon.

Mark. 6. 17

Acts 24. 26

Thus and for ſuch cauſes as theſe, preaching the Law, and ſeaſonable

ſeaſonable preſſing of Gods plagues and iudgemens againſt ſinne, is euer welcome to the calme and compoſed affections of ſanctified men, and increaſeth in them, eſtimation, reuerence and loue towards godly Miniſters for their reſolution, faithfulnes, and vnreſeruednes in that regard: whereas ordinarily it begets in vnregenerate hearts much vnhallowed heate, rage and paſſionate diſtempers; which too often break out into thunder and lightning, ſtormes and tempeſts againſt *Iohn Baptiſt*, *Michaiah*, and thoſe other Ones of a thouſand of that noble and reſolute ranke.

Secondly, in the other Caſe, wherein ordinarily the formall Hypocrites reuerence to reuerend Miniſters, is turned into heart-riſing; which is vpon the particular diſcouerie, and reſtleſſe purſuite of his boſome ſinne, by the light of the Word, and terrors of the Law, (as I told you largely before) I ſay in this Caſe, conceiue thus of the Chriſtian: II

The ſinne of his boſome, before hee was conuerted, made the greateſt breach and deepeſt gaſh into his conſcience: in the trauell of his new birth, it coſt him the moſt teares, ſoreſt pangs, and heauieſt groanes; ſince, it hath come vpon him, to the great griefe of his heart, with the moſt powerfull aſſaults, and cunningeſt inſinuations for re-entrie and repoſſeſſion; and hee well knowes, that vpon relapſe into ſome old, or ſurpriſe with ſome new ſinne, it would returne into his remembrance with apparitions of extraordinarie horror and ſtings of feare; and will, if the Lord in his laſt ſickneſſe (for triall, example, or ſome other ſecret end, ſeene and ſeeming good vnto his holy wiſedome) ſuffer him *to poſſeſſe the iniquities of his youth*, ſtare his affrighted conſcience in the face with moſt grieſly formes and dreadfull repreſentations of wrath: and therefore hee apprehends, and embraceth greedily and with comfort, any matter or meditation from the miniſterie of the Word, which may any way helpe to terrifie, mortifie, and keepe vnder ſuch an accurſed enemie to his peace, and troubler of his ſpirituall ſtate. And beſides, hee hauing by the mercies of God, mortifying grace, and power of Chriſts blood, eſcaped the vengeance, cruſht

the head, and broke the heart of it; can heare it pursued and paied home with denunciations of those iust plagues and terrors, which are naturally proper thereunto, patiently, and pleasedly; euen with an holy securitie, and secret humble thankfull exultation: Whereas it is ordinarie with vnregenerate men, to bee transported with extraordinarie passion and impatiencie, especially at the particular discouerie and damnation of their Darling delight. *Herod* gaue eare with reasonable moderation to other reprehensions; but when the *Baptist* censured with a sacred seueritie his sweete sinne of lustfull pleasures, hee grew so prodigiously mad, that hee choked his owne soule with the blood of that blessed man.

Luke 3.19
Mark 6.27.

III. Thirdly, concerning points and perswasions that presse most, and stirre vp principally to an holy precisenes, excellencie of zeale, best improuement of their graces, &c.

Gods children are sweetly and graciously couetous in such cases. The best men carrie in their hearts the highest measure of an holy indignation against themselues, and deepest detestation of their owne corruptions, imperfections, and aberrations from the will of God and way of life: and their sanctified affections are most inflamed with vnwearied desires, and restlesse aspirations after new increasement still, and fresh additions of grace; after a stronger faith, more zeale, greater comfort, sincerer seruices, neerer familiaritie with God, &c. Hence it is, that the holiest Christians complaine most of their vnworthinesse and spirituall insufficiencies; of their dulnesse in prayer, naughtinesse of heart, scantnesse of godly sorrow, vnchearefulnesse at religious exercises, vnprofitablenesse by the Ministerie, vnheauenlines of their thoughts, failings in their obedience, and such vexing infirmities euer sooneſt discouered, and most bewailed by the most illightened, and tendereſt consciences: and that also for the most part they neuer meete God in priuate vpon their knees, but their hearts burne within them with vnutterable longings and pantings at the least, for supplies and abilities, to doe vnto their deare Redeemer the best and vt-

most

moſt ſeruice they can poſſibly; that they may looke him in the face with more comfort, when they ſhall come to his Tribunall. The performances of Gods children by the grace of God are many, their endeuours moe; but their deſires endleſſe, and neuer ſatisfied with their meaſure of obedience. Whereupon it followes, that vpon the opening of any freſh fountaine by a ſearching Miniſterie, of diuiner doctrines, exacter points, and more holie preciſeneſſe for practiſe of ſanctification, and further perfection in Chriſtianitie, their hearts are wont to bee comfortably inlarged, and to drinke heartily. They are many times in their retired contemplations much grieued, and very angrie with themſelues, that their mercifull God ſhould bee ſo endleſly and immeaſurably kind, and compaſſionate vnto them, wormes and no men; and yet they ſo colde, cowardly and heartleſſe in thankfull retributions of ſeruices and obediences to ſo glorious a Maieſtie: and therefore are well enough pleaſed with the preſſing of quickning Scriptures; that thereby they may get more ſpirituall life into their hearts, more heate into their zeale, comfort into their conſciences, and by the mercies of God, more maſſineſſe and glorie vnto their Crownes of immortalitie. But luke-warme Profeſſors haue not ſo much as an heartie deſire to be more hot in religion; and are often much vexed to heare it plainly prooued vnto their faces and falſe hearts, that without more forwardneſſe and zeale, they ſhall neuer be ſaued, or ſee the face of God. Reu. 3. 16.

*FINIS.*